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ANTHROPOLOGICAL INSTITUTE.

EASTERN UGANDA

AN

ETHNOLOGICAL SURVEY.

BY

C. W. HOBLEY, Assoc. M.Inst.C.E.

Sub-Commissioner Uganda Protectorate.

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Plate VI.—Kavirondo natives of Kitotos; Nilotic group, or Ja-luo.

PREFACE.

It has been truly written that "of books on Africa there is no end," and it is with great trepidation that I am daring to enter such a crowded field; I therefore feel that it will be well to make a few explanatory remarks to begin with.

The matter contained in this little work was collected by me during a period extending over several years, and was primarily intended solely for my personal use as an *aide mémoire* in my political dealings with the various tribes with whom I was officially brought into contact.

It has occurred to me, however, that my ethnological notes and the vocabularies might prove of some interest to that section of the scientific world dealing with such matters, and that the information as a whole will be of considerable assistance to my fellow officials, who are daily brought into intimate relations with the tribes described herein.

If either of these aims is fulfilled I shall feel amply satisfied with the result. It would be presumptuous to suppose that my observations do more than touch the fringe of inquiry into the habits and customs of these interesting people. It is, however, very difficult to find out the why and wherefore of the various customs without a complete knowledge of the language of each group of people, and this is a point on which the average busy official fails owing to lack of time. Possibly in the near future, however, such studies may become the special work of a department of the administration.

At any rate it is to be hoped that every effort will be made to chronicle these features before they are obliterated by the advent of European civilization.

I would here like to express my thanks to Sir H. H. Johnston, G.C.M.G., etc., and to Sir Clement Lloyd Hill, K.C.M.G., etc., for the kind interest and appreciation they have shown towards my work.

C. W. H.

EASTERN UGANDA

AN ETHNOLOGICAL SURVEY.

CHAPTER I.

CLASSIFICATION OF RACES.

THE people described in the following pages inhabit the eastern portion of the Uganda Protectorate, and may generally speaking be said to occupy the country between the highest points of the Mau plateau and the eastern shores of Lake Victoria Nyanza (Pl. I and II), a tract the altitude of which varies from 3,770 feet (the level of the lake as compared with the Indian Ocean) up to some 8,500 feet, the height of the Mau summit. Like most other mountainous regions in Central Africa, there are, however, practically no permanent human habitations in any part of the country which has an altitude of over 7,000 feet. This limit of habitat has, as far as I can discover, no topographical cause, so that it might be either due to the atmospheric rarefaction or the low nocturnal temperature at the higher altitudes. But the fact is that the climatic conditions of the last 1,500 feet are such that the tropical cereals like dhurra (*mtama*) and the eleusine grain (*wimbi*) will not flourish, and this alone is I consider sufficient to effectually check any further movement to higher altitudes.

The tribes of the tract of country just referred to may be provisionally divided into four great classes :—

I. *Bantu Kavirondo* :—

(A) type Awa-Rimi.

(B) „ Awa-Ware.

(C) „ Awa-Kisii.

II. *Nilotic Kavirondo* :—

(A) type Ja-Luo (Acholi or Shuli stock).

(B) „ Elgumi or Wamia (Lango stock?).

III. *Nandi group* (*Hamitic Nilotes* ?) :—

(A) Nandi, Lumbwa or Sikisi, Elgeyo, etc.

(B) Lako, Elgonyi, Sanei, etc.

IV. *Masai group* (*Hamitic Nilotes* ?) :—

(A) type Guasangishu.

(B) „ Eldorobo (only provisionally placed in Masai group).

Class I. Bantu Kavirondo.—As some of these are practically the most northerly representatives of the Bantu race it is very interesting to inquire by what route they entered the country. It will be seen from the map (Plate I) that there are two alternatives, for they could have arrived *vid* Bu Ganda and Bu Soga, or could have advanced northward through the country bordering the eastern shores of the Lake Victoria. That they could have come in from the east across the great Rift valley is so improbable as to be hardly worth attention.

After some consideration I, however, feel inclined to believe that they came north from the direction of Nyamwezi country, and would adduce the following reasons in support of this view :—

- (1) Physically the people of Bantu Kavirondo are much finer than the Ba Ganda or Ba Soga, and they have more stamina and greater powers of endurance.
- (2) Their mental characteristics are so different, they have not the manual dexterity of the Ba Ganda, nor the imitative faculty which has struck everyone who has resided among those people. Neither have they the tractable nature nor the servile demeanour so characteristic of the Ba Ganda, etc. On the contrary they are assertively independent, and to such a degree that it is but rarely one finds a chief who has any real control over his people, and it is this independent and pugnacious nature which has rendered our task of reducing this area to a state of law and order a slower process than in Bu Ganda.
- (3) Many other important differences can be deduced, viz.:—Their nudity and the conservative way in which they cling to it; this is of course due in a great manner to the lack of the imitative faculty previously referred to.

Their honesty and the morality of the female portion of the community, in both of which traits they compare favourably with Ba Ganda or Ba Soga, are also notable points of difference.

With regard to the other theory, I was induced to put this forward by the discovery that the language of the Awa-Ware and kindred tribes on the big islands at the mouth of what is generally known as Ugowe Bay was Bantu, and also that the language of Kisii or Kossova had a similar origin, and was closely allied to that of the Awa-Rimi group, of which Lu-Wanga may be considered a type. Their physical appearance, their form of government, dress, weapons, food products, etc., are all similar to those of the Awa-Rimi.

This great migration, I believe, took place at a much earlier date than that of the Nilotic Ja-Luo from the north, and was only checked by the irruption of the Nile tribes into what is generally known as the Kitoto plain. There is at this point a strip of flat land only about ten miles wide at its narrowest, between the lake and the cliff-like escarpment of the Nandi plateau. Human migrations generally follow the easiest routes, and people driving flocks and herds would

naturally follow the low country instead of climbing a precipitous rocky ridge 2,000 feet above the plain, added to this probably the dread of the Nandi warriors was an additional reason for avoiding the highlands.

It seemed possible that some evidence of the migration might be discovered by investigations in this plain; and such was the case, for to my great surprise I found that the ruling chief of the plain Kitoto, although he wears ornaments of the Nilotic type and is married to Ja-Luo wives, is a pure-bred native of the Kisii or Kossova nation, and that a few generations back occasional bands of Kisii people trekked northwards but were stopped in the plain, and became more or less absorbed by the Nyamoga clan. In fact odd parties of Kisii people make journeys northward even to this day. The Kisii people again have legends to the effect that they originally came from the southward, and I have no doubt that as investigations are continued it will be found that the Kisii and Ware tribes are two links in the chain of evidence in favour of an important Bantu migration from Nyamwezi country northwards.

With regard to the Awa-Ware, they do not seem to have gone inland to any extent, but to have crept along by water from island to island till they ended up in the vicinity of Nyala or Port Victoria. Their dialect is closely allied to that of the Awa-Nyala.

It is a matter for regret that it is almost impossible to arrive at even the approximate dates of these migrations, but among a people without written history and legends that rarely go back more than a few generations it will readily be understood that one's data is scanty.

Class II. Nilotic Kavirondo.—The invasion of the Nilotic Ja-Luo race (Plate III) appears, as I have previously explained, to have taken place later than that of the Bantu, and they are it is believed an off-shoot of the Acholi or Shuli stock.

Their southern advance was, I feel sure, only checked by the irruption of the Elgumi people into the country to the south-west of Mount Elgon, which movement finally closed the line of outlet against all further movements from the north.

The Elgumi people will, I think, be found to be an off-shoot of the race inhabiting the country to the north of the Salisbury and Kumama Lakes, which in the fragmentary state of our information about that area may be called the Lango group, and it may turn out that these people are intermingled with a Hamitic strain from the north-east.

To revert to Kavirondo proper, the Nilotic stock in that country, although occupying as a rule a less fertile area, appears to be more vigorous than the Bantu; and the Lakoli and other Bantu tribes on their present eastern frontier all tell me that their forefathers occupied territory some fifteen miles to the west of their original location, having been gradually driven eastward by the Ja-Luo.

The Ja-Luo settlements on the southern shore of Ugowe Bay, or Kavirondo Bay as it has been renamed, are also evidences of the persistent way the Nile people have pushed southwards in search of land, and proofs are to hand that

most of these people did not pass round the head of the gulf but crossed by water from Uyoma and Gemi country.

Class III. Nandi Group.—Hardly any information seems obtainable with regard to the southern migration of the Nandi-Lumbwa group, nor is their place of origin quite clear. Their word for water, *pigor*, is clearly Nilotic, and some of their numerals, including *tomon* for ten, are Hamitic: so, like the Masai, they will possibly be eventually classed as an intermixture of the negroes of the Nile valley and a representative of the Hamitic race. This seems to be the only way in which one can account for the great difference in physical appearance between the Nandi and Masai as compared with the Nilotic or Bantu negroes of Kavirondo for instance. Again, judging by appearances, one would imagine that the Nandi were more nearly allied to their negro progenitors than to the Hamitic, and *vice versa* in the case of the Masai, or rather that the Hamitic strain was much stronger in the Masai.

That the Nandi came from the north is beyond doubt, and it is also probable that they came from a mountainous region somewhat similar to that they now inhabit, for being tribes of considerable bravery when compared with the neighbouring races, they could undoubtedly have had choice of location: and moreover every member of the group seems to have chosen a highland territory as a place of settlement.

I am inclined to date their migration at a fairly remote period owing to the large area over which the group has spread, and in this case great divergence from the original stock may be looked for in their language and habits. In a short time, however, when our information as to the mountainous area to the south-west of Abyssinia becomes more complete, it will probably be easy to follow their southern move.

The Elgeyo, Kamasia, Lako, Elgonyi, Mbai, Soré and Bumett people all belong to this group; the five latter tribes live on Mt. Elgon or Masawa, and it may be that on their way southwards a section of the migrants elected to settle on the mountain, the main body pushing on to the south and east. These tribes now consider the Nandi people as their deadly enemies, and strenuously deny all relationship.

Class IV. Masai Group.—I will not deal with the whole of the Masai nation but confine myself to the Guasangishu, as they are the only representatives of the group in the country referred to in this volume.

Their language, customs, arms and physical appearance (Pl. IV) are the same as those of the Masai of the Rift valley, but they differ from those people inasmuch as they have given up their nomadic habits and now live in scattered settlements among the Kavirondo, Nandi, etc. Their principal settlements are in Marama, some few miles south of Mumia's, at Ndui's, about seven miles west of Mumia's, at Ugema, between Ketosh and Elgumi country, and again a few odd settlements in Nandi and in the vicinity of Eldama Ravine. The Guasangishu Elkonono, or ironworkers, are also dotted about throughout Nandi and Lumbwa, and do most

of the ironwork required by the latter tribes. They formerly had settlements on the big plain called the Rangata Nyuki to the north of Nandi, and lived in kraals surrounded by stone walls, the remains of which still exist. Some fifty years ago they were however attacked by the Laikipia Masai and driven westward, and so they resettled among the Kavirondo and Nandi people and hired themselves out as mercenaries in the various intertribal wars, and in this way have amassed considerable wealth in the shape of livestock.

There was also a branch of these people who formerly inhabited the Bararget valley in the vicinity of the site of Fort Ternan; they were called the Segelli of Olinyao, and they were similarly dispersed many years ago and scattered throughout Nandi and Lumbwa. Their assailants are said to have been the Laikivia of El Kidong; the former name is probably a variant of Laikipia, which is now used to designate the great plateau to the west of Mount Kenya.

Eldorobo or Wandorobo.—These people are a tribe of hunters who wander about in the forests of the Mau plateau, etc. They have no fixed habitations and are very rarely seen by Europeans. They spend the bulk of their time in the forests, killing an occasional elephant, but living principally on the flesh of the Colobus monkey and other small mammals, which they shoot in great numbers, selling the skins to the surrounding tribes for the manufacture of head dresses, karosses, etc.; they also collect much wild honey. Occasionally they descend from the forests to the plains of the Rift valley to hunt, and they also periodically cross over to the forests of Settima.

They kill all their game by poisoned arrows; for elephants they use a poisoned dart which is placed loosely in the end of a heavy wooden shaft. This weapon is thrown at the animal, the dart penetrates deeply, and the shaft falls off, to be picked up and recharged by the hunter. The poison is very potent when fresh, and will kill a large ox in twenty minutes. A few months ago these people suddenly developed a predilection for telegraph wire, and night after night came down and carried off a considerable length. This went on for weeks, until some Masai patrols were fortunate enough to arrest one or two in *flagrante delicto*.

As our knowledge of these curious people increases it will probably be found that they are surviving representatives of the aboriginal race which inhabited the country before the irruption of the Bantu, Nilotic and other tribes.

They have however practically lost their original language, as will be seen from a fragmentary vocabulary given later, and which was taken down from the lips of an Eldorobo at Eldama Ravine, and from this it will be seen that they have practically adopted the language of the Nandi. There are however some words foreign to Nandi, and it is said that many of the older men can speak a distinct language to the Nandi patois usually employed.

Some people have sought for likenesses between these people and the Negrillo or pygmy races, but such comparisons are, I think, rather fanciful; as far as my observation has extended they appear to be a rather gaunt, tall people of the Nandi or Masai type, if anything more like Nandi than Masai. Probably the

Negrillo bushmen of the Laikipia forests mentioned by Gregory (on p. 329 of the *Great Rift Valley*) do not cross the great valley and come westward. I once met a party of about fifty of the Mau Eldorobo trekking across this valley in the direction of Settima, but was unfortunately without an interpreter at the time, so was unable to communicate with them.

There is reason to believe that in the remote past a small migration of people belonging to the Koromojo group penetrated as far south as Kavirondo, for there are distinct traces of the Koromojo language among the Ketosh or Masawa tribe, and the custom of wearing the *pelele* or lip plug occasionally seen among the women of that area is said by the chiefs to have come in from the north.

Stone Age.—The ornament just referred to, the *pelele* (which is generally made of a piece of quartzose rock ground into a round plug nearly half an inch in diameter), stone pipe bowls, which are occasionally seen, and possibly the stone (jasper) beads worn by the Ja-Luo are, as far as I can discover, the only relics of the existence of a Stone Age in this part of Africa.

As mentioned by Gregory (*Great Rift Valley*, p. 322) obsidian implements are to be found at Gilgil in the Rift valley and elsewhere, but by what people these were used is not known.

The jasper beads just mentioned may however turn out to have wandered down from Egypt in the remote past, as it is difficult to conceive how a nation of Central Africa with such a limited knowledge of handicraft as it possesses could have bored a tiny hole through such a hard material as jasper.

Writers have often delighted to indulge in deductions drawn from the comparison of temperament of a people and the physical conditions of their climate, and the surroundings in which they live; and if we come to think of the stern fight primeval man must have had to keep himself alive throughout the European winter, and compare that with the easy life of the African native, there is no doubt that in the former case the fierce struggle has reacted in the direction of improving the race; and again it may turn out that in the case of a degenerate race the result of such a struggle may be detrimental.

To pursue this line of thought a little further it will prove rather instructive if we compare the Kavirondo natives with those of the Nandi group.

The Nandi country has an altitude of from 6,000–7,000 feet, the soil is magnificent, but a great proportion of the available land is covered with dense forest, there is a very heavy rainfall, for days together the whole of the country is enveloped in fog, the nights are bitterly cold, the rarefaction of the air due to the altitude, throwing as it does additional work on the heart and lungs, may in time have a detrimental effect on the race, and I cannot help thinking that generally the native features of their country may have had some effect in rendering the Nandi sullen, morose, and suspicious, and in stunting their physical development; they are very agile and wiry individually, but have but little stamina, and I am informed that large families are very rare. At any rate the fact remains that the other tribes are rapidly surpassing them in upward progress.

The Kavirondo people on the other hand live in a rolling grass country, having an altitude of from 3,800 feet to about 5,000 feet, and the country is much warmer and sunnier than Nandi; there is however ample rain, and although the soil is not quite so rich as that of Nandi it is better adapted to the products grown.

In Nandi the eleusine grain (*wimbi*) is the only cereal that really flourishes, the great staples of Kavirondo, dhurra (*mtama*), the sweet potato or batata and the banana do not flourish; the contrast between the tiny cultivated plots of the Nandi and the miles and miles of cornfields one sees in Kavirondo is most striking. The Kavirondo people are more flourishing and happy, better nourished, of finer physique, and altogether appear to be better suited to their environment than the Nandi.

Of course there are other causes which conduce to their vigour, one of the chief being that no Kavirondo marries in his own clan, and the degeneracy due to inbreeding is obviated by this salutary custom.

Another important point is their habit of cultivating a considerable variety of food products. Now in Bu Ganda the staple food is the banana, and when owing to drought—as in 1900—the banana fails, the country practically starves, but in Kavirondo their staple is grain, supplemented by sweet potatoes and bananas, so the recent failure of the banana crop was a matter of small moment; they all had stores of grain to fall back on, and the slight intermittent rains that fell, although not sufficient to restore the thirsty banana to fruitfulness, were enough to produce a small crop of sweet potatoes, which thus helped to tide over a time of general scarcity, in which the neighbouring countries of Bu Ganda and Bu Soga, especially the latter, suffered heavily, and although the Administration did everything possible to alleviate their distress, many died.

CHAPTER II.

ANTHROPOLOGICAL AND ETHNOLOGICAL NOTES.

Bantu Kavirondo.

The generic name of these people is (1) Awa-Limi or Awa-Kimi; (2) Awa-Wanga and other Bantu tribes in Kavirondo; (3) By the Nilotic tribes in Kavirondo they are termed the Ja-Mwa.

Modes of subsistence, etc. Agriculture.—The tribes north of the Lukōs River and north of the Isukha River live in villages of from five to thirty huts.

The tribes to the south-east of the stretch of country inhabited by the Bantu peoples, and in Kakumega, live in isolated huts, not in villages; namely, the Ithako, Isukha, Lakoli, Mangali and Tirike clans.

Part of the northern clans live in walled and moated villages; in Ketosh country north of the Nzoia River the walled village reaches its highest development, some of their towns being practically forts. In the vicinity of the Lukos and Isukha Rivers the villages are merely surrounded by thorn fences. Within the last few years the people in the neighbourhood of Mumia's, owing to the security induced by our protection, have abandoned walled villages, and now content themselves with a few thorns and often not that.

Hunting.—The people around Mumia's hunt game with the help of dogs; the dogs drive the game into a primitive net, which consists of a long rope from which numerous nooses of rope are suspended. They catch hippos in pits dug on the banks of the Nzoia and Lukōs Rivers; the pit is hidden by a light covering of grass. They also catch hippos by traps consisting of a log of wood with an arrow inserted in its base; this log is suspended over a hippo path and released by a trigger catch attached to a thin cord across the track.

They spear elephants; hundreds of spears are stuck in the animal, and it is followed until it drops from exhaustion. If the elephant crosses a tribal boundary it is lost to the tribe whose country it leaves.

They catch quails in large numbers by snares set in artificially cut runs; the quails are attracted by decoy birds in baskets hung on poles near by.

They catch small birds with nooses of fine twine ingeniously fixed on the point of a thin twig; an insect is impaled on the point of the twig as a bait.

Fishing.—They catch fish with rod, hook, and line, and also with basket traps (*dema*) which are set at the apex of two converging walls of stone, which are built up in the bed of a river.

Boats.—They have small dug-out canoes for crossing the River Nzoia.

Bridges.—They make ingenious and strong suspension bridges from creepers for crossing the Rivers Nzoia, Lusimo, and Lukōs.

Modes of cooking, etc.—They cook in earthen pots; all cooking except when travelling is done inside the houses, and all the cooking is done by women. The food when cooked is sewed up in small baskets. The father does not eat with his sons. Brothers do not eat together. Women invariably eat after the men.

Fire.—Fire rarely goes out in a village, and can generally be obtained from a neighbour. When travelling firesticks are used.

Construction and form of houses (Fig. 1).—All huts are round with conical thatched roofs. A portion of the hut is usually partitioned off for livestock. The huts are higher than those of the Nandi people. The walls are plastered with mud. When wood is scarce the walls are made of reeds or *mtama* stalks plastered over; the Kakumega people build with neatly split billets of an easily worked white wood.

Furniture of houses.—Cooking pots, water pots, *tembo* or *pombe* pots, grain pots and stools (Fig. 2), sleeping skins, etc.

The stones for grinding flour are kept in the verandah of the hut, in a small enclosure. The fowls sleep inside the hut in a big basket, which is covered up at night.

The huts have two fireplaces. No. 1 is used for cooking. No. 2 for sleeping round.

There are some curious customs attached to these fireplaces.

Friends who visit the hut always stop at fireplace No. 1. The only people allowed to sit round fireplace No. 2 are the brothers and sisters of the man or his wife or wives and his unmarried sons and daughters; sons-in-law and daughters-in-law are not allowed to go to No. 2 fireplace, but when the head of the house is dead this custom lapses; if these rules of social etiquette are transgressed, the transgressor has to kill a goat, and all the occupants wear small pieces of the skin of the goat and smear a little of the dung on their chests.

Plan of towns.—The towns or villages are very irregularly laid out; among

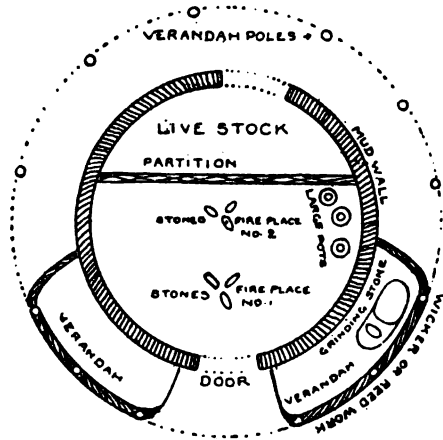


FIG. 1.—PLAN OF KAVIRONDO HUT.
Diameter 15 to 20 ft.; height of walls about 5 ft.

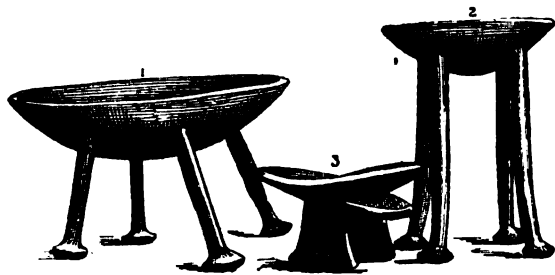


FIG. 2.—KAVIRONDO STOOLS.
Pattern No. 3 is in vogue in Kakumega.

the Ketosh inside the mud wall the town is cut up into small enclosures surrounded by thorn fences, each enclosure containing the huts of a family; the origin of this plan was partly for defence and partly to lodge the cattle of each family separately.

Plans of towns and villages.—If on entering a chief's village you find a circular ring of huts near the centre of the village, you may at once know that these are all the huts of the chief, each wife having a hut.

Food products (plants cultivated).—*Mtama*, *wimbi* (or eleusine grain) a little Indian corn, sweet potatoes, beans of various kinds, a little pulse (*pojo* or *chiroko*), semsem, bananas and pumpkins. The Ketosh, Kakumega and Lakoli are the only people who cultivate bananas to any extent. Tobacco and *bhang* (Indian hemp) are grown for home consumption.

The agricultural implements are heart-shaped iron hoes (Figs. 3 and 4).

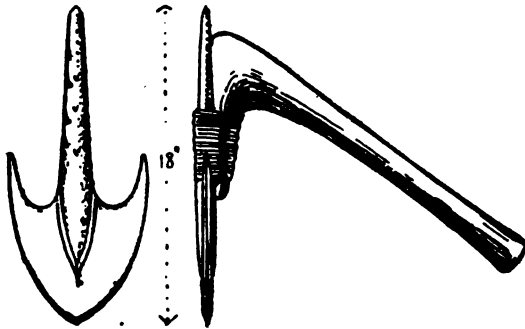


FIG. 3.—KAVIRONDO HOE.
Made in Samia and Ketosh.



FIG. 4.—NANDI HOE.
(See p. 37 below.)

In the eastern part of the country where iron hoes are scarce wooden hoes are generally used.

The hoe is lashed on to a curved handle.

Salt.—They make a coarse impure form of salt from the ashes of reeds.

Funeral rites.—Upon the death of a married woman her relations attend as soon as possible; when they arrive they expect a small present from the husband, say two or three hoes; the main object of their visit is to wail for the deceased. If they arrive in time they dig the grave and bury the deceased; the grave is in the woman's hut; she is buried on her right side with her legs doubled up.

After a body has been buried in a hut, a hut is not used again.

Men are also buried on the right side in a similar position to women.

When a man dies, his sons and brothers, or failing them his wives, dig the grave; the grave is outside in the middle of his huts. A child is buried near the door of its mother's hut.

The whole of the day on which the death takes place and the whole of the following day the people of the village wail, and after that they wail each evening for three days; at the conclusion of three days they wail at intervals in the evening for a woman, but for a man of any importance they wail for a whole year both at dawn and in the evening.

The sign of mourning among these people is a cord of banana fibre worn round the neck and round the waist.

A big chief is buried in a raw oxhide; the meat of the ox is eaten as a funeral feast. They wail for a year for a chief.

The chiefs of the Kisesa clan are buried in a sitting posture inside a hut, and the head is covered with a cooking pot, which is above ground. When the head becomes separated from the trunk by the process of decomposition they take it away, and bury it near by; after the lapse of a few years the bones are dug up and re-buried with great ceremony on the borders of Ketosh at a place called Mutungu. This custom originated with a former chief named Sundwa, who went to Ketosh to die because he thought he was bewitched in his own country. When they re-bury the bones an ox is killed, and the bones are wrapped in the raw hide. The tribe assembles as one man; no one has leave to go to the market or to cultivate during the ceremonies; there is a huge dance and much *tembo* is consumed. This custom is only found among the Awa-Kisesa.

During the first few days after a man's death, his mother and sister or a wife that may have been separated from him and gone back to her people, feels it her duty to visit the village where the man has died for the purpose of wailing. She fastens a cattle bell to her waist at the back, collects her friends, and the party proceeds to the village at a trot, the bell clanking in a melancholy manner the whole way.

Birth customs.—A birth is not an event that is attended by any great ceremonial among these people. The women neighbours come to attend the mother, a goat is killed, and the mother eats some of the meat; on the following day she usually goes off to the shamba as if nothing had happened.

If a woman has borne two children who have died, the third child is taken out at dawn, placed in the road and left there till a neighbour picks it up and brings it back; the person who picks it up is usually a woman who has had an inkling of what was going to happen, and she has to receive a present of a goat before she will give up the child, and she is henceforward looked upon as a sort of godmother to the child.

Twins are considered very lucky, and among the Awa-Wanga the birth of twins is celebrated by what appears to us to be a somewhat obscene dance. The mother of twins has to remain seven days in her house before she may appear across the threshold.

Marriage rites.—Girls are often espoused at the age of six or seven years, and the suitor begins by making small payments to the father of the girl, and when the girl is old enough she is married.

Polygamy, of course, prevails, and there is a curious custom by which a man has the refusal of all the younger sisters of his wife as they become of marriageable age, and they cannot marry anyone else until he has declined the honour,

If a woman dies and has had no children the amount paid is supposed to be returned by the father-in-law. This, however, is rarely done if the father-in-law has another daughter, as she replaces her sister; the second daughter is not paid for, but a few goats are killed as a marriage feast.

If a woman is not treated well by her husband she can return to her father, and part of the price is supposed to be returned, but the husband rarely gets anything until the woman is married to another man; when this takes place he has a real claim. If the fault lies on the woman's side the man is given another daughter to wife by his father-in-law.

If, however, the wife has borne a child and the husband does not treat her well, she can go away to her father's house, but must leave the child with its father.

With regard to the purchase money for a wife among the Awa-Wanga, who are a flourishing tribe, the amount paid varies. The minimum sum paid may be considered to be the following:—forty *jembes* (or native hoes), twenty goats, and one cow; the suitor begins by small payments of odd goats and hoes, and ends up with the cow; for the daughter of an important man as much as six to ten cows may be paid; the chief Mumia paid fifteen cows besides hoes and goats to marry the daughter of the chief Tindi.

When the payments are completed the girls of the bride's village take her to the house of the husband; if he has another wife they hand the girl over to her. If the man is unmarried, the girl is taken to the house of the young men of the village.

If the father is loth to hand over his daughter, the suitor sends a band of young men to waylay her at night and bring her to his village. If this step is taken by day the young men of the girl's village and her brothers turn out, and a fight with sticks takes place. The girl screams a great deal, pretends to make a great fuss, protests that she will run away, etc., but rarely carries out her threat. This abduction is usually only resorted to when the father of the girl is of an avaricious nature, and keeps postponing the marriage in order to force more goats, etc., out of the suitor.

Sometimes if a girl does not succeed in obtaining a suitor for her hand, she eventually goes off and proposes to a man to marry her, and if he agrees she stops at his village. Her mother follows her up after a day or two's interval and asks the man to settle something, and the man pays up little by little the amount due to the father-in-law; the amount paid on such occasions is invariably less than under ordinary circumstances.

The women outnumber the men probably three or four to one. Mumia has probably eighty wives, Tomia has twenty or more, Wombani thirty, Kiteji twenty. They are generally speaking very moral in their domestic relations. A man convicted of immorality with a married woman would probably have to pay two cows as damages.

The Ketosh people are not so moral as the other tribes.

Marriage customs.—The Nyole, Lakoli, Ithako, and Isukha people when they marry pay cattle for their wives like other tribes, but all the calves borne by the cows paid have to be returned to the son-in-law; this claim on the calves does not necessarily end with the death of the son-in-law, but carries on even to the children, who still continue to claim their calves from their maternal grandfather; the claim only falls through with the death of all the actual cows originally handed over.

This curious custom leads to much quarrelling among these people, and many intertribal feuds have originated from disputes connected with these involved claims.

Manufactures, etc.—Iron is smelted from the ore at Samia, Ketosh, and Kikelelwa. The smelting is performed in a rude kind of blast furnace, but blacksmiths who forge iron implements upon an ordinary open hearth are met with all

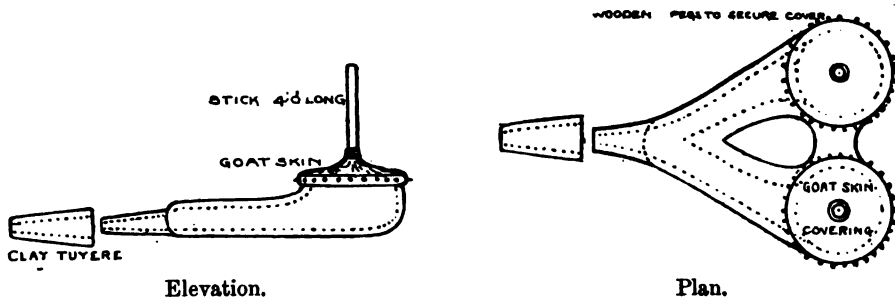


FIG. 5.—KAVIRONDO BELLOWS.

over the country; the implements made from iron are hoes, spears, axes, bill-hooks, knives, and cattle bells; no particular clan forges iron. The bellows used by the Kavirondo smiths are fashioned out of a log of wood (Fig. 5).

The goat skin covering is fastened loosely over the top of each of the wooden chambers, and the two sticks are alternately moved up and down. The person manipulating the bellows stands in an erect position. Pottery of a rough character is manufactured. It is always made by men, and the articles consist of water pots, cooking pots, beer pots, and pipes. The Awa-Wanga make rude lamps for burning semsem oil (Fig. 6), but the pattern, which is the ancient saucer type, was I believe introduced by the coast people. Dyes are unknown. They do not tan, but soften skins by rubbing in fat, and hand-working the skin until soft. Their shields were formerly made of buffalo hide, but now, owing to the rareness of the buffalo, ox-hide is used. The Isukha people, however, make shields of the skin of the *ardvark* or ant bear. Sandals are not generally used. They do not make glass.

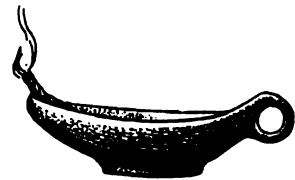


FIG. 6.—EARTHENWARE LAMP USED BY MUMIAS: KAVIRONDO.

Musical instruments (see Figs. 8, 10, p. 30).—Harps are used usually with seven strings; a string is tuned by rolling it round on the top bar. The drum

is usually covered with the skin of the Nile monitor lizard which occurs in the rivers. The women have hand harps made of reeds; these are called *Makatta*. They also have rudely made drums. The body of the drum is of wood, and skin is stretched over both ends and tightened up by a lacing of leather thongs.

Beer or Pombe.—This is made from *mtama* and *wimbi*; *wimbi pombe* is preferred, as they say that if it is made from *mtama* alone it leaves a headache. Both sexes, young and old, drink beer.

Tobacco.—They are all great smokers. A few Kakumega people take snuff; they do not chew tobacco. Both sexes smoke. *Bhang* or Indian hemp is also smoked. It is always smoked in a hubble-bubble or water-pipe made from a gourd. Men and unmarried women smoke *bhang*. Once a woman is married she may not smoke it again.

Personal marks.—The Awa-Wanga draw the four middle incisor teeth in the lower jaw; the Ketosh people two or three; the Ithako and Isukha only draw one. If the extraction of these teeth were omitted by a man, it is believed that he would certainly be killed in war. Moreover, the husband of a woman who has not had these teeth extracted it is believed would certainly be killed in war; a man who omitted to follow this custom would be an object of derision, and people would say he was like a donkey.

The Awa-Wanga women make a number of little vertical cuts on the forehead. If a woman has not these cuts her husband will certainly be killed in war. If she has come from a clan which omit this marking and marries a Mu-Wanga man, before her husband sets out to fight he will not forget to make two or three small incisions on her body to ensure good luck. The Awa-Wanga women also make a number of small incisions on the abdomen; the Ithako produce great weals on the abdomen. These abdominal marks have no special significance; they are only done for the sake of ornament.

Circumcision, etc.—The Kisesa, Ithako, Ketosh, Lakoli, Kabras, Isukha, Tiriki, and Kikelelwa people all circumcise. The Awa-Wanga, Khaiyo, Nyala, Samia, Tsoso, Kisa, and Marama do not circumcise. The former are all circumcised at the age of 15 or 16. The operation is performed at their own houses, and they are circumcised standing.

If a man has killed an enemy in war, he shaves his head upon returning to his village, and they rub medicine over his body to prevent the spirit of the deceased from bothering him; the Awa-Wanga have, however, abandoned this since they obtained guns. If during fighting a war party spear a man, the young warriors are ordered to prod the body with their spears, so that their nerves may become hardened and they may become accustomed to spear a man and inured to the sight of bloodshed.

Most shave their heads at intervals; women are more particular to keep shaven than men. In Ithako, Isukha, and Lakoli district the men shave each side of the head, leaving a lenticular patch of hair in the centre running from the forehead to the back of the head,

Dress.—The men generally go naked, but the old men and chiefs wear a skin slung toga-wise from the shoulder. Young unmarried girls are usually nude, but the other women wear a fringe about 6 inches by 3 inches of black string in front, and a tail about 9 inches long behind. The string used is made from banana fibre. Most of the chiefs and many other of the people are now adopting European dress; the women, however, are most conservative in this respect. If a man takes hold of the dress of a woman who has borne children, it is considered very bad, and the man has to give a goat, which is killed and eaten; even the woman's husband is not allowed to touch her dress. The woman is said to die if the spell is not removed as above described; if, however, a woman's dress is touched or torn off by an enemy, no curse is entailed.

Superstitions, medicine men, etc.—It is considered a very bad thing if a person shuts the door of a house after him if anybody is inside, and a goat has to be paid up and killed, to be eaten by the parties concerned. They say it is the same as if the owner of the hut had died, and the suggestion is considered to entail ill luck. If a man quarrels with his wife and she goes out of the hut, and the husband shuts the door behind her, she takes this as a sign that he wishes to get rid of her, and she returns to her people at once.

If a house is struck by lightning it is abandoned, and no one is allowed to remove a single stick; but if an animal inside the hut at the time was killed by the lightning it is eaten. If hail falls no one goes to cultivate on the day following the storm.

These people have no *Laibons* or medicine men like the Masai and Nandi, but if a person is ill certain old women are called in. They put pebbles in a gourd and rattle them, and then advise certain remedies. A favourite prescription is the head of a fowl or a quail, which is tied on a string and worn round the neck; they often recommend the wearing of a piece of goat-skin round the neck. A medicine woman is called *Mfumo*. Besides this they have two kinds of witchcraft. There is a harmless kind, the professors of which are called *Mufira*; these do not hide their powers, and people are not afraid of them. There is, however, another kind about which they are extremely reticent, and which is said to be only used for killing people; individuals who have this power are kept very secret. It is said that if a woman has the power of bewitching people, she can pass the gift on to whichever of her children she pleases.

They practise a form of trial by ordeal called *Chilulu*. If one section accuses another of stealing something, for instance, each party chooses a representative, and these representatives are each given certain medicine to swallow, and they are then placed opposite each other at a distance of about 20 yards, and they stand quite rigid and stare at each other; after standing thus for some time one of the men falls down, probably from a kind of vertigo. If the accuser's representative breaks down first the charge falls through, and *vice versa*.

Omens.—If when going to visit a stranger a certain bird cries out on your right side, you will miss the person you are going to see and moreover sleep hungry, but if the bird is heard on the left side you will meet the person and be well fed. If when out on the warpath the bird calls out on the right side, there will be a stiff fight, but you will eventually beat, although you will get no spoil (cattle). If, however, the bird calls on the left side, you will lose many men in the fight, but will capture many cattle.

If a man comes out of his house in the early morning and starts off on a journey, he says to the first person he meets, "Are you lucky or unlucky?" and if the person replies "Unlucky," the traveller must certainly return. From childhood a person is known as lucky or unlucky. This character is obtained in the following manner:—If a child comes into a house in the early morning, and that day turns out to be a lucky one, they say that the child is a lucky one or *vice versa*, and thus each individual in the community grows up with a lucky or unlucky reputation. If the first child of a married couple is a girl it is very lucky; a boy is not so lucky. So very often a person starting on a journey will ask the first man he meets whether his first child was male or female; if it should turn out that it was a male, the traveller will probably turn back.

If a man soon after he starts on a journey should strike his right big toe twice against a stone or root, it is a bad omen, and he will turn back; if he first strikes his right big toe and then his left, it is all right; but if he strikes his left big toe twice the greatest good luck will attend him. If instead of meeting one man a crowd of people are met in a body, no omen can be obtained. The right side is termed the male side and the left the female, and in all these omens the luck follows the left or female side.

They have the greatest faith in divination by examining the entrails of a sheep, goat, or ox; and it is largely used in political palavers. If you go to see a man, you can tell at once whether his intentions are friendly. An animal is killed, and the small intestine is laid out on the ground and arranged in three heaps still joined up with each other (Fig. 7).

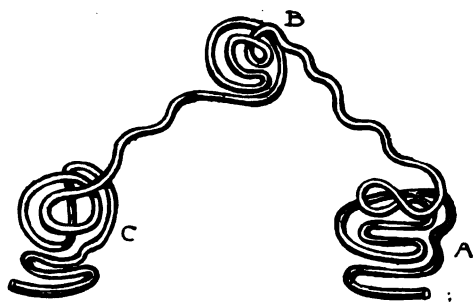


FIG. 7.—TO ILLUSTRATE METHOD OF DIVINATION WITH ENTRAILS.

The heap A is the upper end of the intestine and stands for the visitors. B is the middle part of the intestine, and represents the country visited. C is the lower end of the intestine, and represents the chief or person visited. If after the above arrangements are made the portion of the intestine in heap A is full and distended, the luck of the visitor will be good, and the person visited will know that his designs are not evil. If the section B is full, it will be known that the country is a rich one, and that its prospects are good. If the section C is contracted and empty

it will be known that the person visited has a bad heart and is harbouring evil designs, or *vice versa* if the heap is extended and full. Other omens are drawn from the colour of the intestine and the muscular contraction.

The chief of each tribe decides when to plant, and no one plants before the chief and the elders of the tribe meet and discuss the matter with the chief.

The Awa-Wanga and the Marama people have a rainmaker named Luta, a Marama man, but his influence is limited, and in seasons of great drought they go to Mgahanya of Nyole, who is of greater repute.

There were formerly two great rainmakers in Nyole, and there was naturally great rivalry between them. Eventually the medicine of Mgahanya's father killed the medicine of the other man, and the gift has now become the monopoly of the family of the survivor. It is handed down from father to son.

The rainmaking gift is firmly believed in by the people, and I am of opinion that the rainmaker himself believes that he has the power to produce and withhold rain. I have endeavoured to discover the rainmaker's methods, but without success, as he well knows that we look upon him as an impostor.

No Kavirondo man marries in his own clan, and to this rule I attribute the general healthiness of the nation.

No notice is taken if the bride's name or the name of her father is the same as that of the bridegroom.

In many cases the names of men and women are the same. This arises thus: if a man dies and a posthumous child is born, the child takes its father's name, whether it be male or female.

Games, etc.—Both big and little play the well-known African game of *bau*, but only the male part of the population play.

Boys play at fighting with wicker shields and sticks, also practise shooting with bow and arrows. They generally set up the stem of a banana plant for a mark.

Very small boys begin work by herding goats; when they get a little older they are promoted to herding cattle and would consider it the greatest disgrace to go back to herd goats.

Upon return from war they first set aside certain cattle for the chief; after that the man who seized the first beast in the fighting is presented with one or two head, and then the fighting men or *awa-rulana* struggle and fight for the balance. But if a fighting man gets, say, two cattle, he gives one to the chief; if he only gets one, he offers it to the chief, and the chief will tell him to keep it, and its first heifer calf will then go to the chief.

The Kavirondo people eat all meat, except lion, snake, vultures, kites, crested cranes, and marabou storks. The Awa-Wanga do not eat leopard, but eat several cats. Women do not eat fowls or sheep and eggs, do not drink milk, but eat it mixed up and cooked with food.

The chiefs of the Kisesa people do not eat sheep or fowls.

Medicine.—They have remedies for wounds, but not for ulcers. For inflammation

of the lung or pleurisy they pierce a hole in the chest until the air escapes from the lungs through the aperture. In one or two days they are usually well again. They simply dress the wound with butter.

They say that during the last few years a new disease has appeared among young children, taking the form of a hard whitish crust on the gums; they cut it out. In a male child it is said to come three times and twice in a female child. They are subject to epidemics of small pox.

Venereal diseases were quite unknown before the advent of coast people and now only are found in the neighbourhood of settlements.

The Awa-Wanga profess to be able to tell the sex of an unborn child; in the case of a first child, if it is going to be a girl the mother will remain fat during her pregnancy, if it is going to be a male child she will get thin. In the case of a second child suppose the first child is a boy and the second child is going to be a girl, the boy will get very thin, if the child is going to be of the same sex as the first child it will not get thin.

Belief in spirits, etc.—They plant stones in the ground near their houses, and at intervals kill a goat and pour out libations of the blood over these stones to the spirits of their ancestors; they also build tiny huts in the village and they stick the feathers of a fowl on the top of the miniature hut. The Marama people always build a small door at the back of their houses; this is connected with some superstition about the spirits of ancestors; if a Wanga man marries a Marama woman he must make a small door in the back of his hut, or either his wife or her children will die.

Dances.—These are various:—

- (1) *Dance on the occasion of a death.*—Both men and women dance. If the deceased is a man every village attending brings a bullock, and the people all run behind their bullock until they reach the village where the death has occurred. If the deceased is a woman no bullock is brought. The bullock is believed to lead the way to the village of the deceased without guidance.
- (2) *Dance on the occasion of the birth of twins.*—This has been already referred to.
- (3) *Dance at a wedding.*—Only the women dance on this occasion; the dancers run in and out in circuitous figures.
- (4) *Circumcision.*—Young men and women only dance. Each dancer has a stick from which the bark is removed and left in alternate rings; the performers form a circle and stamp and shake their shoulders, the circles of dancers slowly revolving the whole time.

Arms.—Their weapons are spears and shield, bows and arrows, clubs and sinies (broad-bladed swords); the latter are probably adopted from the Masai. The people of the islands near Nyala use slings from which they hurl stones with great force.

They make very fantastic head-dresses of monkey skin, feathers, etc.; the feather head dresses are built on a basket-work framework.

Peace ceremonies.—If the quarrel is between people of the same tribe, a goat or sheep is killed and the liver is cooked, both sides eating of it. If the fighting has been with another tribe, the beaten side cuts a dog in half, representatives of one side hold the fore legs and the other side holds the hind legs. Some tribes place a dead crow on the ground between the parties during the peace ceremonies.

Methods of killing domestic animals.—An ox is secured by a rope round its neck, and it is then struck with a club on the back of the skull. Goats and sheep are killed by suffocation; the snout is seized and held till the animal is suffocated. Fowls are killed by twisting the neck.

Succession, etc.—Before a chief dies he chooses one of his sons to succeed him, and among the Kisesa the chiefs give the chosen son, or if too small the mother of this son, a certain brass bracelet, which is the insignia of chieftainship.

When a man dies the property of the deceased is divided equally among the children; the mother of a grown up son goes to live with her son; but if one of the wives has only small children, the eldest son takes her as his wife and any small children go to the eldest son. Failing a grown up son a brother takes over the whole *ménage*. If one of the wives is the aunt of the eldest son, *i.e.*, his mother's sister, he cannot take her to wife, but she will live with her sister, and the son will give his mother one cow for his aunt's use.

CHAPTER III.

NILOTIC TRIBES OF KAVIRONDO.

The generic name used of these peoples by themselves is Ja-Luo. The Bantu Kavirondo people call them Awa-Nyoro. A very common term for them is Wa-Nife.

Modes of subsistence.—They all live by agriculture. They reside in fixed villages of from ten to fifty huts. Nearly all the villages are surrounded by euphorbia hedges; formerly many villages had mud and occasionally stone walls, but this custom has died out. They breed cattle, sheep, goats, and fowls.

Hunting and fishing.—They dig pitfalls for elephants and also spear elephants. They catch large quantities of fish in the Lake Victoria Nyanza by means of large conical wicker traps "*dema*." The process is as follows:—They have two enormously long ropes; one end of each rope is secured on shore, and the ropes are then paid out into the lake, one rope floats on the surface and from it hangs a fringe of papyrus stalks; the other rope is a ground rope, and is weighted with stones, and the two ropes are connected at intervals. By means of canoes these ropes are gradually brought round in a semi-circle the size of which gradually decreases. The fish rush shorewards to escape from the drawing in of the net, and rush into the mouth of the big wicker traps which are placed in a row in the shallow water near the shore. At the same time the women walk up and down dragging smaller meshed traps in which they collect myriads of tiny fish the size of a sardine. They fish a great deal at night by torchlight. They state that they got the best hauls of fish after rain; in the dry season they catch comparatively few. Rafts of ambatch wood are used for laying out the net (ambatch is a very light spongy wood growing on the lake shore; it has a prickly bark). They split and dry large quantities of fish and carry it inland from the lake for considerable distances to sell for grain.

Lines and hooks are also used to a certain extent by the Nyakach people and others. The people bordering the lake possess a few dug-out canoes and also a few of the sewn canoes bought from Baganda or Basoga.

Bridges.—They build rough bridges of timber across the rivers when in flood, but not suspension bridges like the North Kavirondo.

Cooking, etc.—They cook in earthen pots inside their huts, and also in the verandah of the huts. All cooking is done by women. The food is served up in little baskets. The father eats with his sons; they generally eat in a little separate hut with open sides built for the purpose. Women eat separately and inside the house.

Fire.—They know the use of firesticks but rarely need them, as they can always obtain a glowing ember from one or other of their neighbours.

Their huts are very similar to those of the Bantu Kavirondo, but they are a trifle lower, and are generally built solely of reeds (*mabua*). The huts are dug out inside to a depth of 18 inches or 2 feet; the hut is plastered with the earth dug out from the interior.

There are two fire-places in each hut, and the customs previously enumerated about stopping at the first or second cooking place are the same as among the Bantu Kavirondo.

Young girls sleep in a hut with the other girls of the village in the care of an old woman. The boys of the village sleep in a hut by themselves. The villages are roughly circular. The huts are not arranged in any particular order, but the huts of one man are generally side by side. The huts of the young men are usually near the gates, and they are supposed to watch the gates in case of any attempt being made to steal the cattle.

On entering a village the hut directly opposite the gate is generally the hut of the principal wife of the headman of the village, or the headman of that part of the village.

Food products.—Mtama, sweet potatoes, a little *wimbi*, Indian corn, and also pumpkins, semsem, and pulse (*pojo*). Bananas are occasionally grown, but they do not flourish, as the country is a little too dry for them. A little tobacco and Indian hemp are grown. The Indian corn is not ground but generally eaten in an unripe state.

Ironwork.—They do not smelt iron, neither do they forge their hoes, which are all imported from Samia. They however forge spears, knives, bill hooks, axes, etc., from Samia iron. Among the Gemi tribe only people belonging to a clan called Uvino forge iron; the smiths are called Yothet-th. A rough kind of salt is made from the ashes of reeds and grass, and salt is also imported from Kisingiri.

Death customs.—When a person dies the body is immediately taken out of the house. Upon the death of a woman the brothers-in-law of the deceased dig the grave in the verandah of the house of the deceased; the corpse is buried on its left side with the hand under the head; the body is doubled up. A man, on the contrary, is buried on his right side with the hand under the head. In the case of a woman her relations and friends come and wail; her husband presents each clan that attends with a goat, the mourners stay three days.

The hut in which a person has died is used for a month; the neighbours then meet and drink *tembo*, and the house is broken down. Upon the death of a man his brother digs his grave; if the first wife he married is still alive he is buried in her house; if she is dead the man is buried in the verandah of the hut in which he died.

Men only wail for one day, after that only women wail; the women wail for the whole of the first three days; after that the women of the village wail at dawn for fifteen days.

Signs of mourning.—Women wear a string of banana fibre round the forehead, they also wear a tail of white strings for about a month; the tail usually

worn is black. Others smear themselves with white earth. Relations in the village shave their heads three days after a death. The eldest son of the deceased sits on a stool in the road outside the village and his head is shaved by an old woman. For three days after the death of anyone of importance the villagers do not cultivate.

If a big chief dies all the surrounding people collect at the village; even if a neighbouring clan is at war hostilities are suspended, and they attend the funeral rites of their late enemy. In the case of the death of a chief a new hut is built and the deceased is buried inside in a sitting posture; the grave is dug by a brother of the deceased. A new ox hide is placed at the bottom of the grave, and the head of the corpse is covered with a water pot. Seeds of every kind of grain grown are put into the grave; sweet potatoes are excluded. The people dance and drink *tembo* for ten days and many oxen are slaughtered. The men wail for ten days, but the women wail every morning for about a year. No one cultivates the fields for ten days.

Birth customs.—On the occasion of a birth, if it is a boy it is kept inside the house for four days, if it is a girl for three days. When a birth takes place the female neighbours attend, and a goat is killed for the mother and the other women. No man is allowed in the hut until three or four days have elapsed. The father of the child does not eat or sleep again in the hut until the child begins to cut its teeth. The mother does not go to cultivate for about nine days after the birth.

If a woman has had two children and they have both died, she will upon the birth of the third child take it out of the village on a basket-work tray and place it in the road; an old woman who has had a hint of this will go and pick it up and take it to her house, then the father of the child goes and buys it back for a goat; having recovered it the father bores the lobe of its right ear and inserts a small earring of brass wire. If the child is a boy it is henceforward called Owiti and if a girl it is called Awiti, meaning the child that has been thrown away. The old woman who picked up the child is afterwards called mother in addition to the real mother.

Twins are considered lucky, but the infants and their parents have to stay in seclusion in their hut for a whole month. Women neighbours may enter the hut but men may not. The twin born first is called Apio (the one who comes quickly). The twin born second is called Adongo (the one who is delayed). The birth of twins is signalled by dances which extend over a whole month; they are apparently of a somewhat obscene character.

Marriage customs.—Girls are espoused at the age of seven, and they often go to their husband's house at the age of ten or eleven. The suitor commences by making small payments to the father of the girl every month or two. When the man has paid say one cow and twenty sheep he takes the girl to his house.

The unmarried girls of the village take the bride to her husband's house. The father of the girl kills an ox and takes the meat and a quantity of *mtama* porridge to the man's village by way of providing a wedding feast. If the man's

village is a long way off the girl's relations sleep at his village, but if they can manage to do so they return the same day. Next day the bridegroom's brothers and his other wives take the bride back to her father's village and there is a great feast and *tembo* drink; the bridegroom does not go.

The father of the girl next day presents his daughter with a goat and she returns to her husband. The girl's husband then continues to make payments to his father-in-law; the total amount it is necessary to pay varies from two to six cows; if he stops paying his wife will go off to her father's village and stay there for a month or so until the man resumes payments. Before the big attack of cattle plague in 1890 and 1891 it is said that as many as forty cows were sometimes paid for a wife.

If a woman does not bear her husband a child quickly the husband stops his payments, but the husband has no claim for the return of any of the property as long as the woman stays with him. If a wife dies and has borne no children the property is returned, or one of her sisters is given the man to wife and the man only pays about twenty goats for the sister.

If a woman will not stop with her husband she is married to some one else, and the first husband is repaid from what the second husband pays. If a woman has a child and is ill-treated she can leave her husband but the child belongs to him; if the child be a boy, when it grows up and the mother grows old she will generally come back to live with her son. If after a marriage has been arranged a father is loth to part with his daughter the young man employs his friends to waylay the girl in the daytime. If the girl however refuses to stay at her suitor's village and runs away, the property paid over is returned without delay and the match is broken off. If a woman remains unmarried for a longer period than usual she often goes off to a chief or someone with plenty of cattle and states that she intends to stay there and cook for him; in such a case she is usually taken to wife, but the man pays much less than is nominally customary. Chiefs have from ten to forty wives. They are generally speaking very moral in their domestic relations. They do not intermarry in the same clan, but a man will marry the daughter of a man named the same as himself.

Pottery.—All pottery is made by women and is similar to that of the Bantu Kavirondo, and consists of water pots, cooking pots, *tembo* pots, etc.

Dyes; tanning.—These people do not use dyes, neither do they tan, but they soften skins by rubbing in fat and hand-working till soft.

Arms, etc.—Their shields were formerly made of buffalo hide but are now made of cow hide; the shields are usually very large, curving round the body of the man carrying it. They also make shields of ambatch wood (called *Orindi*). They have a great fancy for spears with shafts of enormous length, ten feet or more; the heads are very small and insignificant. Use simés and clubs to a small extent; the former weapons are however I think copied from the Masai or Nandi. Also use bows and arrows; the arrows were formerly poisoned, but

poisoned arrows have fallen into disuse; there was a medicine man in Gemi country named Opondo who used to make and vend the poison. The Kisumu people also had an arrow poison maker. The poison is said to be composed of snake poison and certain herbs. Nearly all of these people wear sandals of a single thickness of skin when travelling.

Musical instruments.—Their harps have eight strings and are the same as those of Northern Kavirondo (Figs. 8, 10); the drum is covered with cow hide; they are called *Thūm*. Their drums are also similar to those of Northern Kavirondo and are called *Būl* (Fig. 9). The women also make hand harps of *mtama* stalks called *Odundu*.

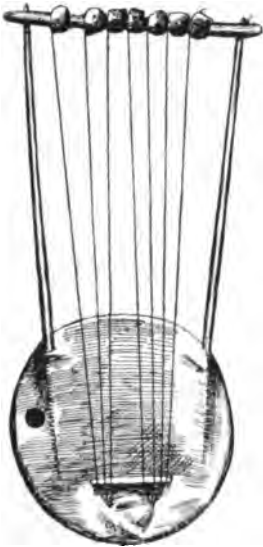


FIG. 8.—HARP : NILOTIC
KAVIRONDO.



FIG. 9.—NATIVE OF LEGO TRIBE,
JA-LUO GROUP. PROFESSIONAL
DANCER.

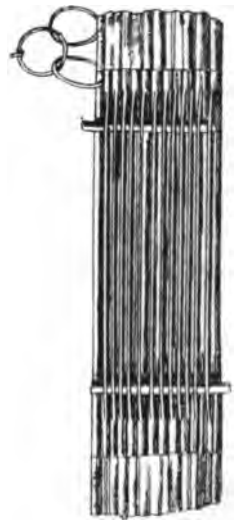


FIG. 10.—REED HARP
FROM KAKUMEGA.

Tobacco and bhang.—These people smoke and chew tobacco; only a few take snuff. Both sexes smoke and chew tobacco. *Bhang* or Indian hemp is smoked separately in a water pipe. Only men smoke *bhang*. Young fighting men are not allowed to smoke it.

Tembo or pombe.—This is made from *mtama* or *wimbi* either singly or mixed. Both sexes drink; young women do not drink with the men, the old women however do so.

Personal marks, etc.—They draw the six middle incisors in the lower jaw. If a man does not have these teeth drawn it is said that his wife will die soon after marriage. The women tattoo a pattern on the chest and stomach, consisting of thin curved lines of dots on each side reaching round to near the spine, where they turn upwards. Males are not tattooed. The tattooing is done simply for ornament.

Circumcision.—They do not circumcise. If a man has killed an enemy in war he shaves his head three days after his return from fighting. He moreover does not enter his village until a live fowl has been hung round his neck, the fowl is then decapitated and the head of the fowl left hanging from the man's neck. Shortly after his return a feast is made to the man who has been killed, in order that his spirit shall not come and trouble the victor.

Dress, etc.—Unmarried men go naked (Plate V). Married men who have a child wear a small piece of goat skin; this piece of goat skin is a most important matter for a married man, for although practically useless as a covering he must on no account call to see his mother-in-law without this dress or she will be desperately hurt and insist on his paying up a goat. Even if he is properly clothed in European garments he must wear his goat skin underneath. Unmarried girls wear no clothes (Plate VI). Married women wear a tail of strings behind but not in front, like the Northern Kavirondo. Married women when they go to visit another village wear a goat skin slung from the shoulder, upon which curious patterns are cut. When a married woman first shows the tail, her husband presents her with a goat, which she sends to her father. It is very bad manners in an unmarried woman to serve up food to her husband without wearing her tail, and the husband will probably refuse to eat the food. This rule even holds if the woman should be wearing garments of cloth. If a man touches a woman's tail it is said that he wishes to bewitch her, even the husband must not touch it; if this rule is broken it is necessary to kill a goat.

Many of the Ja-Luo affect rather a notable ornamentation of the ear; about fifteen small holes are pierced along the outer edge of the ear and in each hole a ring of brass is inserted, and on the front side the brass is flattened out like a small leaf, to the outside extremity of each ring is attached a blue bead. In the lowest hole in the lobe of the ear a plain brass ring is inserted.

For a long time I thought that these blue beads were ordinary trade beads of the variety known as *kiketi*, but upon inquiry this was indignantly repudiated, and it was explained that these beads were picked up in the fields in the neighbourhood of the Maragolia Hills after a heavy thunderstorm, and that it was believed that they descended with the rain. Some of the chiefs also wear beads of jasper and chalcedony with a fine circular hole; these beads were formerly of great value and were purchased at the rate of one cow per bead; they were picked up in the same way. Their name for these beads is Nya-Luo, and it is thought by some authorities that these beads have wandered down in ages past from the direction of Egypt; in fact some of the more Northern Nilotic people tell you that they

originally came from the north-west. I imagine that the original possessors of these beads had considerable settlements in the neighbourhood of the Maragolia Hills, and that beads were continually being lost in the fields, and now when a heavy thunderstorm comes it washes some of the surface soil away and exposes an odd bead now and again. The supply of the blue Nya-Luo beads is of course quite inadequate for the population, and many make up for the scarcity with the ordinary blue *kiketi* bead.¹ Occasionally these ancient beads are green and yellow, but the usual colour is blue.

The Ja-Luo have a curious habit of shaving curved patterns on their heads (Fig. 11).



FIG. 11.—VIEW OF THE TOP OF A MAN'S HEAD; SHOWING HOW THE PATTERN IS SHAVED.

The young men often wear an armlet of cylindrical wooden blocks on the upper arm; the wooden blocks are coloured red with oxide of iron. A band similarly ornamented with wooden blocks is often worn round the forehead. Some of the older men wear the curved canine tooth of a hippo on the forehead. The tooth is ground down laterally till it is only about one-eighth of an inch in thickness; others wear the tooth of a wart hog attached to a necklace.

The Ja-Luo have a curious habit of standing on the top of an ant hill or in some prominent place on one leg with the flat of the other foot resting against the knee, reminding one of the attitude adopted by a stork; they will remain in this attitude quite comfortably for a considerable time. This habit is I believe characteristic of the Dinka and others of the tribes on the Nile south of Fashoda.

Miscellaneous customs.—If a person shuts the door behind him when he leaves a house, people at once say he is a witch doctor. If a wife does this to her husband, the husband will not enter her house again until she fetches a goat from her father and kills it. Similarly if a man is the culprit he has to kill a goat to avert the ill luck. If a house is struck by lightning and anybody is killed inside, the head of the village walks three times round the house with a red rooster and the house is then broken up and the wood utilized for any purpose.

Witchcraft, etc.—It is believed that people are killed by witchcraft; the person possessing the medicine has only to show it to a person in order to kill him; to save the person bewitched it is necessary to catch the wizard and to bring him to the patient and he can remove the spell, and the wizard has to pay a fine; this class of medicine man does not hide himself. There is a deeper kind of witchcraft which is only practised at night and with great secrecy. It is called Jamkingo; among the Gemi tribe many of the clan previously referred to who forge iron possess these powers.

¹ With the kind assistance of Mr. C. H. Read, of the British Museum, I examined the collections of beads at the Museum from various parts of the world, and I found yellow and blue beads of the exact colour and shape among the Egyptian antiquities and jasper beads identical in appearance to the Nya-Luo both from ancient Egypt, and also from excavations made on the site of some buried cities in Beluchistan.

Ordeals.—They have a form of ordeal called Kiviri; a small pot of water is taken and a little *wimbi* flour and a bit of the medicine are put into the water; if the mixture boils over the man is guilty, and *vice versa*.

Another ordeal is as follows: a piece of calabash open at both ends is placed on a stone in a bowl of water (Fig. 12). Water is ladled up from the bowl and poured into the calabash, and normally it immediately runs out where the calabash rests on the stone; the medicine man however puts some medicine into the water, and if the man is guilty the water no longer runs out at the bottom of the calabash, and eventually the water runs over the top. I have seen this performed and found that it was the medicine that enabled the calabash to be filled; this medicine was the crushed up leaves of a kind of mimosa, and being of a fibrous nature it stopped up the points of leakage between the calabash and the stone. There is another trial by ordeal: some dry flour is given to the suspected person, if innocent he can swallow it, and *vice versa*.



FIG. 12.—THE ORDEAL OF THE CALABASH, OFTEN USED FOR THE DETECTION OF THIEVES, ETC.

Omens.—If the omen bird cries out on the left side of the road it is bad if the journey is for war, but if the journey is a mere visit the person will get food. If the bird cries out on the right side it is good for war but bad for visiting. If a cat crosses the road from right to left it is a good omen, if *vice versa* it is bad. If you see a rat on the road and it runs in front of you it is a good, but if it crosses the road it is an inauspicious sign.

In some clans it is lucky for the first child to be female and in others it is *vice versa*.

If on a journey a man strikes his little toe on either foot it is a very bad sign, if he strikes the big toe it is propitious. If a man whose eldest child is a boy is travelling and the first person he meets is a man it is a good sign, but if a woman it is bad, and *vice versa* if his eldest child is a girl.

They profess to be able to tell whether a man will be killed on an expedition or not by examining the entrails of an ox or sheep. Some even say that in this way a skilled soothsayer will prophesy future events; for instance, he will perhaps say that in so many days news of fighting will arrive, or that a certain disease will appear, or that in say three days a white cow will arrive at the village.

The head chief of each tribe decides when the people are to plant their crops, and some chiefs are said to be able to foretell whether the harvest will be good or bad. The chief Odera is said to have prophesied the advent of European rule when he was quite young. They go to the Nyole rainmaker Mgahanya for rain, and also went to his father Ligiri.

Names.—Many names of men and women are the same, others again only differ in the first letter; for instance, Apio is generally a female name and Opio a male name.

Games.—They play a kind of *bau* with sixteen holes; they put three small stones in each hole. The boys play a kind of hockey with a wooden ball.

Upon return from war about two out of every three cattle go to the chief; the chief then divides his share of the cattle with his brothers, and a man who has distinguished himself in war is given a reward of cattle by the chief. A man who distinguishes himself in war is also often given a wife without payment.

Food, etc.—They eat practically all meat except that of the hyæna. Some young men eat leopard meat to make them fierce in fighting; the meat of a serval cat is not eaten. The women do not eat fowls; some women do not eat sheep and eggs; some eat hippopotamus meat, some not; women do not drink milk, but eat it cooked with food. They have a curious custom of mixing cow's urine with the milk of the cow; the urine is allowed to stand a day or two to increase its flavour; they say it increases the amount of the butter and gives it a nice flavour, and it is moreover supposed to have a medicinal effect. The crested crane (*Balaerica gibbericeps*) is never killed or eaten by these people.

Medicine, etc.—They pierce the chest until the lung is reached for chest complaints, and they even sometimes cut a small piece out of the lung through the aperture. They have medicine for wounds and for arrow poison, also for ulcers and for purging, but not for diarrhoea. They also have medicine to avert a threatened miscarriage. They profess to have a certain antidote for snake poison.¹ Venereal disease is practically unknown among the Ja-Luo.

Before going to war they often eat the outer seed case of a certain tree, and this is supposed to ensure their return unwounded; it is called *Ochola*.

Peace ceremonies.—They kill a sheep and put part of it into a wooden mortar used for crushing grain, and the representative of each side takes out a piece and gives it to the opposite side. An old man from the side that is beaten will go to the village of the chief of the enemy and proceed to sweep up the cattle boma; this will be accepted as a sign of submission.

Killing animals for food.—They kill oxen by sticking a knife into the jugular vein; the head of the beast must be pointed to the west during the operation. Sheep and goats are killed the same way. Fowls are strangled.

Succession customs, etc.—When a man dies the property goes to the brother if the children are small; if the eldest son is grown up he takes the property and gives his brothers a share; but a son is not allowed to take the amount paid by anyone who marries one of his sisters; this amount all goes to the father's brother. The brother of the deceased takes the wives, but the eldest son will probably take the youngest wife of his deceased father.

¹ After considerable difficulty I obtained specimens of the plants said to be used as antidotes for snake poison, and Dr. Rendle, of the Botanical Department, British Museum, has kindly identified the plants for me. One plant, named *Phytolacca Abyssinica*, is used internally, an infusion being made from the leaves. The other plant, *Ipomea palmata*, is used externally, a plaster of the macerated leaves being placed on the wound. I have not been able to discover the physiological action of these plants.

When a chief dies the son chosen by the chief succeeds him ; the successor is chosen as a rule some years before the chief dies. The successor will however divide the private property of his father with his brothers like anyone else.

Beliefs.—They call the Divinity by the name Chieng, which is the sun ; when a man comes out of his house in the morning he spits to the east and in the evening he expectorates to the west. If the sunset is extremely red it is said to be a sign that an important man will die in the tribe. They believe that the spirit of a man goes upwards at death.

If a hailstorm occurs no one goes to work in the fields on the following day. Shooting stars are said to be a sign of war.

CHAPTER IV.

NANDIEK OR NANDI, AND LUMBWA OR SIKISI TRIBES, ETC.

Mode of subsistence: agriculture and hunting.—They live in isolated huts, not in big villages like the Kavirondo people; many people build a miniature hut for the storage of grain close to the house. They breed cattle, sheep, and goats; fowls are, generally speaking, scarce in Nandi. The Nandi people regularly hunt on the Rangata Nyuki; a number of them surround a herd of game and creep gradually up to within arrow or spear shot. They kill elephants by a kind of javelin with a detachable head which is barbed and poisoned.

The wandering Koromojo and Turkana people who hunt on the east side of Mount Elgon use game snares made of a noose attached to a log of wood. This noose is concealed in a game track leading to water, and rests on a wooden ring on which are tied spikes of reed converging to the centre of the ring, or the ground is hollowed out under the ring; the animal puts its foot into the ring and the spikes prevent the noose from slipping off; the rope is made of twisted hide; the traps are made of various sizes for different kinds of game.

The Nandi and Lumbwa people do not fish. They use dogs in hunting; before starting for the chase they give the dogs medicine to make them fierce. They use bird-lime to catch small birds.

The Lako and El-Gonyi people on Mount Elgon who belong to the Nandi group partly live in caves on the mountain; they are, however, gradually quitting their caves and are living more and more in the plains.

The Nandiek possess a number of caves on the escarpment overlooking Kisumu; they utilize these caves as refuges in times of war.

Bridges.—They have a few wooden bridges over rivers in their country, but they are seldom met with, and are of the most primitive nature.

Cooking.—They cook in earthen pots both inside and outside their houses; all the cooking is done by women. The food is served up on a piece of smooth hide. Fire is produced by firesticks; the firesticks are carried in the quiver with the arrows.

Houses.—Their houses or huts (Fig. 13), are round, with conical roofs, rather lower than the huts of the Kavirondo people; the walls are only about 3 feet 6 inches to 4 feet high. A and B are mud benches raised about 6 inches from the hut floor; these are sleeping places, and one is for the man and the other for his wife. 1, 2, and 3 are three stones let into the

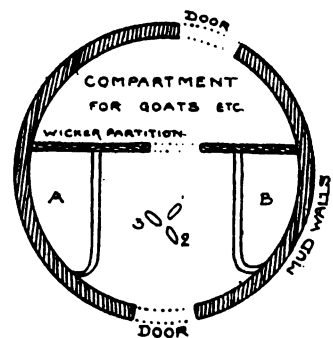


FIG. 13.—PLAN OF NANDI HUT.

floor for supporting the cooking pot. There is a kind of ceiling of wicker-work built over the sleeping compartment, and on this ceiling are stored pots and gourds of grain, bundles of tobacco, etc. The sleeping chamber is only about 3 feet 6 inches high. The furniture of the huts merely consists of cooking utensils, arms, gourds of grain, and a few skins for sleeping on.

The people sleep on ox hides. Some use a concave carved log of wood for a pillow, many not. Small children sleep in the same hut as their parents; youths have huts to themselves.

The men eat first and by themselves, women always eat after the men. Nandi women do not eat fowls. No Nandi person, male or female, eats eggs. They eat little scraps of raw meat when they kill an ox, but generally speaking all meat is cooked before eating. The raw blood is drunk when a beast is killed.

Products cultivated.—*Wimbi* or eleusine grain is the staple food product of the country; more of this cereal is grown than anything else, and it appears to flourish exceedingly. *Mtama* and sweet potatoes are grown, but are a comparative failure. Various kinds of beans and pumpkins are grown and appear to flourish.

Good tobacco is grown in considerable quantities; a certain amount is bartered to the Kavirondo people of Kitoto plain for sheep and goats.

They do not grow Indian hemp or *bhang*, neither do they smoke it. The agricultural implement used is the African hoe; iron ones are not plentiful in Nandi, so many use wooden hoes: the Nandi iron hoe is smaller than the Kavirondo hoe and of a different shape (Fig. 4, p. 16).

Cannibalism is unknown, and any inquiry on this point was received with great expression of disgust.

Death customs.—These people do not bury; upon the occurrence of a death the body is carried away to a certain place and covered with a skin, no arms, food, or utensils are placed beside the body. Formerly, when an important chief or a big medicine man (Laibon) died he was buried in a shallow trench in his cattle yard, and a big mound of cattle dung was built over the body, and the mound was covered with a pile of thorns. Poyisia, the father of the present Laibon Kibeles, was so buried.

Births.—On the occasion of a birth the female neighbours collect; on the sixth day the mother shaves her head, and the neighbours are given a feast, the child's head is not shaved; the birth of twins is considered a very auspicious event.

Marriages.—On the occasion of a marriage there is a dance and much beer drinking; the mother of the man and the mother of the girl bring the girl to the man's house. The price paid in Nandi to the father of the bride is about four goats, one bullock, and one cow. First the father and mother of the man go and arrange the marriage, on the following day as a rule the man is taken to the house of the girl's father by his parents; on the third day the party returns with the girl and the young couple stay for three days in the house of the man's father; on the third day of their stay there they build a house, and move into it as soon as it is

ready, when the marriage is consummated. If a woman does not bear children the cow is usually returned.

The *elmoran*, or young fighting men, live in separate houses, and the unmarried girls or *dittos* visit them from time to time, and stay for a few days; children are often born as a result of this intimacy, and such children are always strangled by the mother, and buried, and the *elmoran* who is the father presents the *ditto* with a goat and her father with another goat.

Arts, etc.—They do not use dyes; they stain white cloth with red ochreous earth before wearing, and sew a few white beads on it here and there.

They make shields of buffalo and cow hide; they make leather sheaths for their *simés* or swords; these sheaths are stained red.

They do not understand tanning, but rub grease into the skins they wear in order to make them soft; they make monkey and hyrax skin karosses.

They do not make glass.

Their musical instruments consist of harps and horns.

They make rough unglazed pottery, cooking pots, *pombe* pots and water jars. All the pottery is made by women. *Kabkeven* means the place where pottery is made. There are several *Kabkevins* in Nandi, but the best known is a hill in Kakapoch country in the extreme south-west corner of Nandi.

Tobacco.—The *elmoran* or fighting men take snuff. The *elmoru* or married men chew tobacco. The old women smoke tobacco. The snuff boxes are slung by a thin chain round the neck; they are made of wood, rhino horn, and occasionally of ivory; they have a leather cap ornamented with beads.

The Lumbwa people take tobacco juice as snuff; they carry tobacco macerated in water in a goat horn slung round the neck; they pound this with a small iron pestle before use and then, closing one nostril with the fingers, tilt the head on one side and pour the tobacco-saturated liquid into the other nostril; they then pinch both nostrils for a few minutes and eventually allow the liquid to escape.

They make beer or *pombe* from *wimbi* and *mtama*, also from honey and from the juice of the *Makindu*, or wild date palm. The old men and women drink *pombe*. The *elmoran*, or young fighting men, drink very little. The *dittos*, or young unmarried women, not at all.

They smelt iron, the ore of which principally comes from Chibkonyoin, north Kipturi Station: the ore is carried on donkeys to the various smithies. The ironwork is principally done by El Konono, who belong to the Guasangishu or Wasangishu people, but who have settled in Nandi; there are, however, some Nandi smiths. They forge spears, swords, hoes, axes, and arrow-heads. Trade iron wire is also used for ironwork.

The Nandi people draw two middle incisors in the lower jaw. A chief or *laibon* has the middle incisor in the upper jaw also extracted.

If an *elmoran* has killed a man he paints one side of his body and head with white clay and the other side with red clay, and keeps this on for about four days.

Dress.—Young unmarried girls wear an apron of leather ornamented with beads and tassels of leather; after marriage she wears a skin suspended from the shoulder and reaching to the knees. The young men go practically nude, but the older men wear an ox hide slung toga fashion from the shoulder.

Arms.—The arms of the young fighting men usually consist of spear and shield and the *simé* or spatulate-bladed sword; the older men carry bow and arrows and club. The quiver of arrows contains about thirty. They are not good marksmen with the bow. They occasionally throw spears, but generally stab with them. The Western Nandi have small-bladed long-handled spears, but the Eastern Nandi generally carry broad spatulate-bladed spears. They use poisoned arrows for hunting, but not as a rule in war. The arrow poison is mostly purchased from the Wanderobbo, but some Nandi know how to manufacture it from the root of a certain tree.

Trade goods, etc.—Their trade goods are iron wire, iron chain (*mkufu*), brass wire, small white beads, and white cloth.

A small tusk of ivory, say twenty pounds weight, is worth a cow; a large tusk of ivory is worth two cows or more. A large spear is valued at one bullock; a small spear two goats; a sword or *simé* one goat.

Musical instruments.—Their musical instruments are the pipe, the horns of various antelopes, and small *zzezies* or zithers made of several pieces of wood fastened side by side; a strip of bark is loosened from each stick in the middle portion of its length to form strings, and a couple of small bridges are inserted to tighten the strings.

The Nandi do not use salt themselves, but they periodically take their cattle to drink at certain swampy places where a sort of saline mud is found, which is called *mbolio*.

The Nandi eat all animals except hyænas, snakes, frogs, and carrion birds; they even eat lion, leopard, and baboon meat; they eat rats when food is scarce. Locusts and white ants (when they are in the flying stage) are considered great delicacies. It is considered wrong to kill or eat the crested crane (*Balaerica gibbericeps*).

They periodically bleed their cattle and goats by firing an arrow into the jugular vein of the animal; they drink the blood raw and also eat it cooked with porridge.

Tribal marks, etc.—They bore two small holes in the upper lobe of the ear, and one large hole in the lower lobe; in the lower one the *elmoran* wear strings of thin iron chain, and the women wear brass wire coiled into flat discs; in the upper holes small pegs of wood are worn.

The Nandi draw the two middle incisors in the lower jaw. A chief or *laibon*, however, has the middle incisor in the upper jaw also extracted.

Miscellaneous customs.—The Nandi marry in the same clan. If two men have the same name, however, their children do not intermarry. A rich man marries from three to six wives. If a woman bears twins, the twins are not

killed as in some tribes, but the woman has to go and live apart for some months, and she is not allowed to go near the cattle boma, but one cow is put aside for her and she drinks its milk; if she goes near the cattle they are said to die.

All males in Nandi and Lumbwa are circumcised; the circumcision ceremonies are very important occasions; large numbers of people assemble around certain big trees which are to be seen on some of the hill tops in Nandi. A great feast and dance takes place and many boys are operated on, on the same day, by persons skilled in the art. Iron knives are used. The age of circumcision is about fifteen, and a fee of one goat has to be paid for each operation.

Young girls are also operated upon in a similar manner to the Masai; they do not, however, attend the assemblies on the hill tops, but are operated on near their homes.

The Nandi do not intermarry with Wanderobbo or Kavirondo people, but intermarry with Lumbwa, Elgeyo, Nyangnori, and Masai.

They are in the habit of raiding the El Gonyi, Lako, Ketosh, Kabras, Elgeyo, and Nyangnori peoples, but not Kamasia or Lumbwa.

The Guasangishu and Segelli tribes formerly inhabited the Nyando valley in large numbers, but they were driven out by the Nandi. The former are now settled in isolated families in Nandi and Lumbwa, and there is a large colony in Kavirondo, but the Segelli people have disappeared as a clan, and any survivors are, I believe, merged with the Guasangishu.

Medicine men.—The Nandi are firm believers in their *laibons* or witch doctors, and these individuals exercise a great influence over them, and very often for evil, as was clearly demonstrated by the recent Nandi rising. They are in great fear of the *laibons*, because it is believed that they kill many people by witchcraft; they are supposed to be able to kill people at a distance of many miles.

Laibons are born, not made; all sons of a *laibon* may become *laibons* but not the daughters. It often happens that on the third night after the birth of a *laibon's* son the child disappears, and reappears at dawn next day with the tail of an ox tied round its neck; this is a sign that the child will become a true *laibon* when it grows up. The *laibon* tells the people when to plant their crops.

Before starting for war each *el Moran* gets a small piece of medicine from his *laibon* and puts it into porridge, but not into the cooking pot from which the whole family is being served; this medicine is supposed to make him fierce.

It is believed that during a raid the *laibon* will bring on a hail-storm so that the enemy will keep inside their huts and thus can be readily surprised. It is said that at night the head of a *laibon* often leaves his body and goes off on a raid. On a certain day the *laibon* will come out of his house and proceed to shoot an arrow into one of the posts of his verandah, and blood will be at once seen to be oozing from the post. This blood is said to be that of a cow belonging to the people he is proposing to raid. He drinks this blood, and the following night his head leaves his body and goes off and fetches a cow out of the enemy's kraal, and in the morning the strange cow is found tied up outside his house. At

intervals the laibon orders the people to go and perform dances at certain big trees on the hill tops; the dances are after the planting season, and are supposed to be essential to good crops.

Omens.—When on a journey or setting out for war, if a certain small bird with a reddish head calls out on the right of the road it is a bad omen, if on the left it is a good omen. On the return journey if this bird calls out on the right it is a good sign, if on the left it is a bad sign. If a black snake crosses the path ahead of one it is considered a very bad sign. There is a small rat which is a very propitious omen if it crosses the path ahead of one, both directions are equally propitious. If when on the war path one of the party strikes one of his little toes against a stone it is a very good omen, and none of the party will get killed but all return safe and sound.

They use the method of divination consisting of the examination of the entrails of a freshly killed goat or ox. Generally speaking, if the muscular movements are slow the omen is good, and *vice versa*. If an ox with big horns is killed the horns are always fastened up over the cattle door of the owner's hut; this procedure is productive of good luck to the cattle.

The day after a hailstorm or an earthquake shock no person goes to the fields to cultivate; it is believed that if they do that the grain when it ripens will kill the partakers. If a cow is killed by lightning the meat must not be taken into a house but is eaten in the bush.

If a human being is struck by lightning it is said to be invariably a person who was noted for his or her lying propensities.

They do not use ordeals by poison, such as *muari*.

If a son does not obey his father in some serious matter, the father strikes his son with his skin cloak; this is equivalent to a parental curse, and it is believed that a son thus cursed by his father will die a short time after. It is removed by the son begging forgiveness and bringing an offering of a goat to his father, and the animal is killed and eaten.

Medicine.—The Nandi have medicine for wounds and for diarrhoea and dysentery; chest complaints are treated by cauterizing a spot in the patient's chest with the end of a glowing stick from the fire. As a remedy for the effects of snake bite they give an egg, which is said to take away the ill effects of the poison in two days. They state, however, that they know no antidote for arrow poison.

Rainmaking is largely practised in Kamasia; the Nandi people buy rain medicine from people in Kamasia, who make a speciality of this art. This rain medicine is a certain root, and when this is kept tied up in the house there is no rain, but if it is put in a river or in a large pot of water then rain falls within a short space of time.

If a man steals his neighbour's cattle and is discovered he is usually speared. If a man quarrels with his brother and kills him nothing is done, but if he kills another man the elders make him pay very heavily; it is said that as much as twenty cows and twenty sheep are sometimes paid in cases of this kind.

If an *elmoran* kills a man in war, upon his return he paints one side of his body and head with white clay and the other side with red clay, and keeps this up for about four days.

The Nandi mark their cattle by slitting their ears, by burning a line round the eye of the animal, or by curved lines on the body. They adorn the big bull of a herd with an iron bell.

Upon return from a raid the elders of the clan divide the spoil, but the proceedings generally end by the young men fighting over the shares, and very often three or four get speared or clubbed during the *mélée*. Seven or eight of the raided cattle are usually sent to the laibon.

In slaughtering domestic animals for food the following methods are adopted: Goats are seized by the snout and the mouth and nostrils are compressed till the beast is strangled; oxen are killed by the blow of a knife in the vertebræ in the region of the neck.

Games, etc.—The children play a sort of *komari* or *bau* with stones moved about among a number of small depressions in the ground; there are usually three rows of six such depressions in a row. They also shoot birds for practice with small arrows.

Dances are performed on three occasions: (1) at harvest time; (2) at the circumcision ceremonies; (3) at a wedding. The *dittos* or young unmarried women dance with the *elmoran*, but not at the circumcision assemblies.

Succession customs.—When a man dies his eldest brother takes all his wives and property, but the arms of the deceased go to the eldest son. It is said, however, that the eldest son of a chief succeeds his father in his chieftainship.

The Nandi have a vague idea of a Divinity who is said to reside in the heavens.

Peace making.—There are numerous ways of making peace in vogue among the Nandi group. Some use a donkey's skull, which is chopped about with an axe by each of the contracting parties in turn; the representative of each side harangues the assembly, and declares that the side which breaks the peace shall be broken and destroyed as the skull is being broken. Others use a human skull in the same way; some cut a live dog in half, as is the custom in Kavirondo. A whetstone is sometimes broken up, or a small water tortoise is beaten to death with clubs. These ceremonies are all symbolical of what will happen to the breakers of the peace. The Lumbwa blunt and bend a spear, or throw a spear into a river, as a sign that hostilities are finished.

Some twenty-five years ago the Masai made a combined raid on Lumbwa and very severe fighting took place; at the conclusion of hostilities a Lumbwa baby was given to a Masai woman and a Masai baby was presented to a Lumbwa woman. This was considered a peacemaking of great weight, and it lasted for many years. If among the Lumbwa two individuals have quarrelled and a reconciliation takes place the following custom is observed: a cooking pot full of water is taken and a number of flies and a dead rat are placed in the pot, and after speeches from each party the pot is solemnly broken by the injured party, and the water is, I believe, supposed to represent the blood of the offender, and to be symbolical of the spilling of the same in case he repeats his aggression.

CHAPTER V.

KAVIRONDO, NANDI, AND SURROUNDING DISTRICTS—LIST OF TRIBES AND CHIEFS.

§ 1. BANTU KAVIRONDO.

The prefix *Awa* signifies clan or tribe among the Bantu Kavirondo; the prefix *Lu* signifies language.

Awa-Wanga.

Situated south of Nzoia River in the vicinity of Mumia's and Sakwa's (Tomia's). The tribe of most importance in Kavirondo, more civilized than others. Bantu tribe. Head chief Mumia, son of Sundu; next in importance Tomia, son of Sakwa.

Subdivisions or clans of Awa-Wanga :—

Awa-Kisesi or Kisesa (the chiefs are always of Awa-Kisesi clan),

Mjeruri, Mulono, Chiteri.

-Korwi—Wakongolo, Wandakwi (near River Viratsi).

-Leka—Mkwari.

-Mwima—Wanga.

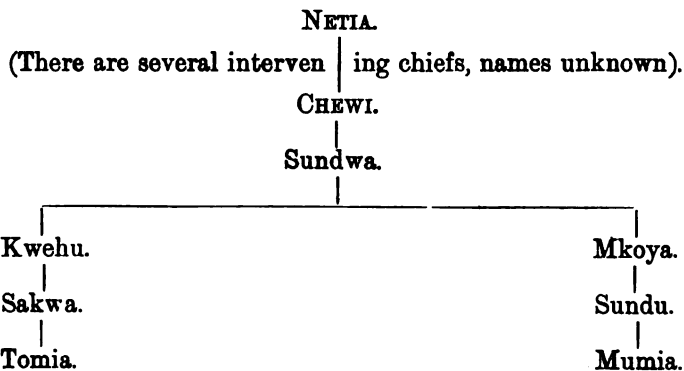
-Chikao—Namazi.

-Nasheni—Silui.

-Kana or Kami (no connection with Wa-Kami, or Gemi).

-Korwewa Mari—Shibu.

-Kolui—Wonguchi (dead), son Kolui.

Genealogical tree of the Chiefs of Awa-Kisesa.

The ruling clan of Kisesa originally came from Ithako country. One Netia quarrelled with his people and went off in the night. He was a big chief in Ithako. He reached the old village of Manga on the south side of the River Lusimo, opposite Mumia's, and pretended he was a poor man with a useless right arm, which he kept hidden under the skin he wore; this was done to hide the brass wire, the sign of chieftainship, which he wore on his right arm, and he swept the village for several days. Eventually some of his people followed him and begged him to go back, and the Awa-Wanga of Manga gave him an ox; this ox was killed, and he divided up the meat, and he himself took nothing but the hump. He refused to return to his people, and the Awa-Wanga elected him to be their chief, and his descendants are the ruling line; and to this day if a Mwanga kills an ox, he never fails to send the hump to Mumia, or if of the Eastern Awa-Wanga to Tomia, and brass wire is still the sign of chieftainship among the tribe—in fact, Mumia now wears the original brass bracelet of Netia.

The chiefs of Kisesa always told their sons that their successor would be the one who distinguished himself most in fighting. Sundu and Sakwa were both noted for their bravery in war; the present day chiefs have, however, had but little warlike training, as British influence has nearly entirely suppressed intertribal fighting.

The branch of the family represented by Mumia is the elder line, and as such exercises a general influence over the tribe.

Awa-Ketosh or Masawa.

Situate north of Nzoia River between Mumia's and Mount Elgon. Bantu tribe with an admixture of Koromojo strain. Principal chief: Majanja or Namajanja. Other chiefs: Neroa, Makaso, Kafafa, Namunwa, Maero or Kahindi, Wachana. Ketosh is the name given to these people by the Masai; they call themselves Masawa.

Subdivisions:—

Awa-Longa and Khoni. Chiefs: Majanja, Neroa, Mangali, Chibulo.

Wa-Umemi—Kafafa.

-Kinwe—Wachaana, Kamyanya.

-Lunda—Maero or Kahindi, Chikuta.

-Ito—Namunwa, Mtoto wa Mtoni.

-Msomi—Massiwiri, Makaso.

-Wawulo or Mabulo—Kapondi.

-Techi—Kamwisa.

-Kitwika—Wandawa.

-Musawa—Kirui.

Awa-Tasoni are situate to north-east of Kavirondo, north of Kabras, and are allied to the Awa-Ketosh. Chiefs: Kifuma (principal); others: Kitambi, Lombasi.

Awa-Kamuni or Awa-Moni.

Situate below the south-west corner of Mount Elgon. Bantu tribe, allied to Awa-Ketosh; may be considered as an isolated branch of Ketosh. Chiefs: Makaso, Waburi, and Maumo.

Awa-Kisa.

Situate between River Lusimo and River Lukōs. Bantu tribe. No important chiefs. Acknowledge suzerainty of Mumia to some extent. One branch lives close to and south of River Lukōs; the latter are the people of Wandai and Misango.

Subdivisions:—

Wa-Manhulia. Chiefs: Shumunda, Wandai.

-Kunzulu—Uriwa, Misango.

-Chero—Muranda, Katiechí.

-Siroza—Wanjeri.

Awa-Marama.

Situate to south of River Lusimo or Lusumu, south of Mumia's. Bantu tribe. Acknowledge suzerainty of Mumia. No important chiefs.

Subdivisions:—

Awa-Mkoya. Chiefs: Namai, Mboka, Akaoula.

-Elekea—Akonya.

-Kambuli—Nanyanji, Ngaya, Nangombe, and Wamunga.

-Wawara—Wiengo.

-Chisa or Kisa—Kirako.

-Cheni.

Awa-Nyole.

Situate about five miles south of River Lukōs in the vicinity of the Maragolia Hills. Bantu tribe. Principal chief: Mgahanya (who is the chief rainmaker of Kavirondo).

Subdivisions:—

Awa-Chikwi. Chiefs: Mgahanya.

-Sakari or Sakala—Yawokendi, Mbala, and Chunga.

-Sakami—Ukata, Shivi, Angoya.

-Dumbo—Ichikuri, Imbua, Walera

-Muri.

-Iangu—Nanduswi.

-Ganga.

Awa-Nyala or Nyara.

Situate at and near Port Victoria; very friendly people. Bantu origin, great fishermen.

Subdivisions:—

Awa-Murembo. Chiefs: Njira, Namonja.

-Nyaneki—Maina.

-Wongo—Wakula, Opio.

-Sinyama—Tienya.

-Nyakera—Umubi, Apoka.

-Khoni—Mohinda.

Awa-Samia.

A Bantu tribe living among the Samia Hills; see below, where they are included with Awa-Mrashi and Awa-Sheshi. Great ironworkers. Principal chief: Njira.

Awa-Mrashi, etc.; also Awa-Samia.

A small group of tribes of Bantu origin, lying between Mumia's and the Samia Hills to north of Nzoia River. The Awa-Sheshi live in Samia Hills, and the Awa-Tawana north of Sio River.

Subdivisions:—

Awa-Tula. Chiefs: Mtotoya Omanyia or Tipondo.

-Sheshi or Keki—Njira, Obura.

-Mrashi—Ndui.

-Tawana—Igaga.

Awa-Sheshi, subdivided into:—

Awa-Nyadeti. Chiefs: Mala.

-Munyanga—Akochi.

-Keki—Njira, Obura.

Awa-Tindi or Khaiyo.

A Bantu tribe which has become greatly tinged through intermarriage with an admixture of the Nilotic Wamia or Elgumi people, called Awa-Tindi from the name of the leading chief; they are really Awa-Khaiyo.

Subdivisions:—

Awa-Khaiyo. Chief: Tindi (died 1899), Tunga or Dunga. (Utanga succeeded Tindi.)

-Khoni—Lusala.

-Khavi—Kitor, Upanda.

-Kangala—Meio, Waliera.

Tindi's sons:—Utanga, Muluti, Mioli, Tipondo, Usakwa, Ukwara, Abonyo, Ukoki, Ndakwa, Ungnari. (Tindi was in his day a chief of great importance in Kavirondo, and he is mentioned on that account.)

Awa-Kikelelwa or Awa-Lewi.

A small tribe said to have migrated from Elgumi country about fifty years ago. They established themselves in a patch of dense forest to the west of Kabras. They now speak a dialect of the Bantu-Kavirondo language. Some of the women wear a piece of white stone (*pelele*) inserted in the lower lip. Expedition in 1895 drove them out of the forest, and they have now settled on both banks of River Nzoia, north of Sakwa's.

Awa-Lewi. Chiefs: Ngao, Sikassa, Kisabuli, Namutimbuka, Ngaondogo, Siona (to east).

Sub-tribes:—

Awa-Ilifuma—Ngao, Ngaondogo, Kisabuli.

-Chiondo—Materi, Sagaza or Sikassa, Namutimbuka, Siona.

Awa-Kabras.

One of the most easterly tribes of Kavirondo lying south of Nzoia River. Bantu, but tinged with some extraneous strain, probably Nandi or Guasangishu. Live in great fear of Nandi raiding parties. Unsociable people; avoid intercourse with Administration as much as possible.

Their language is practically Lu-Wanga, but is more archaic in form.

Subdivisions:—

Awa-Mbiakalo. Chiefs: Lombasi Sawalanyeri and Lombasi Sakaisi (latter is senior), Mkangai.

-Machina—Chiuma.

-Toho (I)—Mwiaka, Dela Ulalo.

-Sonji—Sadomi, Wachia, Maturu.

-Toho (II)—Shamala.

-Muliuli—Musisi.

Awa-Wewanda.

Inhabit a long promontory near the Busoga boundary; others live on Ugana Isle. Speak the same language as Awa-Nyala.

Wewanda—Funikiri (dead), Umulu, and Chemuma (dead).

These people suffered very heavily in the famine of 1900. They are of trifling importance politically; they are administered from Busoga.

Awa-Tsoso.

A small tribe to east and south-east of Sakwa's in the vicinity of River Isukha. Bantu people. Acknowledge to a certain degree the suzerainty of Tomia and Wombani, sons of Sakwa.

Subdivisions:—

- Awa-Tamanya. Chiefs: Kiraguli or Achero.
 -Mweki—Ndati, Wesalia, Upatti or Kirindwa.
 -Wongnonya—Namaseri, Nawaiyo Mwerama.
 -Mamu—Wanakua.
 -Maachembi—Munifwa.
 -Chivuli—Wakala, Siteti.

Awa-Isukha.

Situate in the vicinity of the Sclater road on the extreme east of Kavirondo, between River Lukōs and Kabras. Have given considerable trouble to Administration in the past, but are now friendly. Bantu people: population large, enormous quantities of food products grown. The various clans quarrel a great deal with each other.

Subdivisions:—

- Awa-Mukhaya. Chief: Amtebbi.
 -Kurunya—Namangia, Lusiola, Ludongoi, Tembekwa.
 -Mironji—Mdeshi, Namunyo.
 -Tsendi—Kitekwa.
 -Khombwa—Kivina.
 -Rimburi—Limisi.
 -Kusia—Ngaina, Kiziri.
 -Machina—Wetondo.
 -Sakara—Ngori.
 -Aioka—Chemama, Mukunji.
 -Sunga—Mambiri.

The Awa-Isukha and Awa-Ithako constitute what are locally known as the Kakumega people, this name originated by the Masai.

Awa-Idhako or Ithako.

A large Bantu tribe, situate on both banks of the River Lukōs to west of Tiriki country. Population large. Rather unruly people; this is partly due to there being no chiefs of any importance. The east part of this country is included in the term Kakumega.

Subdivisions:—

- Awa-Kimuri. Chiefs: Kivatsi or Mtoto wa Koweri, Wesusa Azangu
 Unaka, Usala, Ulukwa.
 -Masawa—Mkollola manga, Chemwama.
 -Chigulu—Kasiani, Livutsi son of Kasiani.
 -Muwati or Wamburi—Kiyonso.
 -Mahalia—Mgoza Kedi.
¹ -Musali—Livutsi, Luichi, Kaiyumbi Luseno, Msoso son of Livutsi.
 -Changala—Amai, Kiwongi, Litali Wangaya, Masimbwa.

¹ There is an offshoot of the Musali clan called Mohali—chief, Kichoro.

Awa-Tiriki.

A Bantu tribe situate on the edge of the Nandi escarpment to the south of River Lukōs. Have had very little intercourse with the Administration; profess, however, to be friendly. Some of the women wear a *pelele* or plug of white stone in the lower lip; the custom is, however, dying out. The custom is said to have been introduced from the north, by migrants from the direction of Lake Rudolf.

Subdivisions:—

Awa-Mulukoha. Chiefs: Mwanga, Mzoza.

-Mumbo—Mswanya, Amai, Imuri.

-Mawe—Imbarawa.

-Waturi—Mugona, Mugumba.

Awa-Lakoli or Maragoli.

Situate to south of River Lukōs between Awa-Ithako and Awa-Mangali; the most southern branch stretch to near the top of the escarpment overlooking Kitoto's plain. Population large. Have till recently had but little intercourse with Administration. Unfriendly with Wa-Mangali. Wear brass rings in ears and extract three or four lower teeth. They call themselves Lakoli, but are called Maragoli by the Nilotic tribes in the neighbourhood.

Subdivisions:—

Awa-Sachi. Chief: Chiee.

-Masero—Mwinami.

-Masingira—Kaiyumba.

-Kamkoywa—Swecheni.

-Nondi—Waiyuya, Amambia, Imbiti, Kigodi.

-Sali—Kiboia or Mavoya, Matakana.

-Tembuli and Takwes—Sawuri.

-Nameza and Chikulu—Omboto, Nambeza.

-Idibongo—Athinga.

The Nandi, Tembuli, Takwes, Nameza, Chikulu, and Idibongo are lumped together and termed Awa-Mawe. The Sachi, Masero, Masingira, Kamboywa and Sali people are also lumped together, and form what are termed the Awa-Kirima. The Awa-Kisungu, who are situated to the south-west of Tiriki country and north of Nyanyynori, must be placed with the Lakoli tribe, of which they undoubtedly form a part. They were formerly very unfriendly to the Administration and gave considerable trouble, owing to their raiding propensities.

Awa-Kisungu.

Subdivisions:—

Awa-Tete. Chiefs: Itwas, Luem, Utita.

-Musuwa—Makoye, Mayenga.

-Liero—Uluhi.

-Kisemba—Wetakala, Isangati.

The Tete and Liero clans were originally one.

Awa-Mangali.

A tribe situated on south side of Lukōs River and north-east of Maragolia Hills. They are a rather quarrelsome people and have given considerable trouble to the Administration at various times.

Bantu origin. Should be considered as an offshoot of the Nyole tribe.

Subdivisions:—

Awa-Mwanangwi. Chief: Mchangala.

-Shirazi—Mtoko, Liwaochi, Muyumba.

-Samia—Muchimbwa and Mabwani.

-Shiroli—Chitari mwana Malenzi.

-Awawai—Nzeula, Lukosi.

-Makunzi—Nansenzo.

Awa-Muteti.

Chiefs: Akamira, Utieno. A tribe on the southern borders of Mangali. They may be considered as an offshoot of the Nyole tribe. They are nominally allied to Awa-Mangali, but there is frequent friction with that tribe and considerable trouble with the Awa-Lakoli, who are their neighbours on the south side. These petty quarrels are nearly entirely due to lack of area for expansion; their country is thickly populated, and they are wedged in between other tribes, and as their numbers increase it is difficult to find room to cultivate and grazing ground for their live-stock.

Awa-Dongoi.

A small tribe situated between the Awa-Mangali and Awa-Nyole. Do not agree with Wa-Nyole. Awa-Nyole claim suzerainty over Awa-Dongoi; the latter however, repudiate it. They are undoubtedly an offshoot of the Awa-Nyole.

Awa Dongoi chiefs: Ouna or Wandoli, also Makwana.

Awa-Ware and Allied Tribes.

Inhabit Islands of Lusinga and Lufangano at the mouth of Ugowe Bay, called by some Wa-Chula, which means "people of the island."

Head chief Ongnoro, and Oburi next in importance.

Subdivisions:—

Wa-Ware. Chiefs: Ongnoro, Kwazi.

-Kasuanga—Oburi.

-Yama—Siso.

-Kamgeri—Otai.

-Kamasingiri—Mirambo.

-Kamayugi—Ogango.

-Kamwanga—Mokidda.

-Kola—Magira.

Ongnoro and Oburi live on Lusinga Island.

Kwazi and Magira live on Lufangano Island.

The above are a Bantu people, and their language is connected with the Kisii or Kosova language on one side and Lu-Soga on the other.

Awa-Kisingiri.

A tribe on the mainland on eastern shore of Lake Victoria to north of the German frontier, make large quantities of salt.

Chief Aiyoro, Yamaseki, formerly the big chief, is now dead.

The chief of the salt deposits is named Wanbogo.

The above belong to the same class as the Awa-Ware.

Kossova or Kisii.

Kisii is their own name for their country. They are said to have originally come from the vicinity of Kilimanjaro. Kossova country commences about 30 miles due south of Kisumu.

Subdivisions :—

Ugirango	...	...	...	...	Yawanga.
Mukimusi	...	...	...	...	Kimaina.
Msasuri	...	...	...	...	Munari.
Magichana	...	...	...	...	Borura.
Manweni	...	...	...	...	Minyigo.
Mkanyimbo	...	...	...	...	Uturi, Mtaruki.
Nyaliwali	...	...	...	...	Yamombo.
Mowasi	...	...	...	...	Maina.
Umachogi	...	...	...	...	Kitubò.
Mukura	...	...	...	...	Maina, Ndieki.
Ukeiri	...	...	...	...	Mwesaba.
Wa Koma	...	...	...	...	Mwakwega.
Woyeki	...	...	...	...	Sianyò.
Mwachawi	...	...	...	...	Samevita.
Ukitaa	...	...	...	...	Morema.
Umwaliwa	...	...	...	...	Uroo.
Umulenda	...	...	...	...	Munyanja.
Mugika	...	...	...	...	Wato.
Yamugei	...	...	...	...	Sakawa.
Mugusero	...	...	...	...	Umbachi.
Matala	...	...	...	...	Siambe.

These people are of Bantu origin, and it will probably be found that they are connected with the Nyamwezi stock; but it is too early to speak conclusively on that point, as this country has not yet been opened up by the Administration, nor has it even been visited by a competent European observer. Representatives of the Mugusero clan came to Kisumu in November, 1900, to beg for protection from certain hostile neighbours.

§ 2. NILOTIC KAVIRONDO.

The generic name of the Nilotic Kavironda is Ja-Luo. By the Bantu Kavirondo they are called Awa-Nife or Nyife, also Awa-Nyoro.

Ja, *Ka*, and *Yaka* are all prefixes signifying "clan" or "tribe" among the Nile tribes.

The prefix *Tho* signifies language among these people.

Kami or *Gemi* (call themselves *Gemi*).

Situated to south of River Nzoia between Mumia's and Ugowe Bay. Tribe second in importance in Kavirondo. Nilotic origin; belong to Ja-Luo family. Head chief, Odera Ulalo, son of Umoli. Chief next in importance, Odera Sandei, son of Ulo. Other chiefs: Ilari Atanda (son of Lochi), Wayoti Aratieri.

Subdivisions:—

- Juothi—Odera, Ulalo, Odera Sandei, Atanda Agura.
- Karareo—Ogwel.
- Kagelo—Serua.
- Katumo—Ngaga.
- Kanyadeti—Siwa.
- Kanikwaya—Njwang Kiliko, Ilari, Aratieri.

Lego.

Situate to south of River Nzoia and south-west of Mumia's Nilotic tribe. Part of the tribe acknowledges suzerainty of Mumia. Important chiefs: Ukola Ndongya or Ndong, Ngonga.

Subdivisions:—

- Lafu—Unyango.
- Kukwiri—Othiambo.
- Anyango—Ngonga.
- Kaluo—Ndongya.
- Karuothi—Ukola, Ukelo, Aponyo.
- Yanyujuok—Odero.
- Jamoro—Ogoti, Tao Mwana Uguto.
- Yasiji—Udongo.
- Yakadengi—Otwera.

Nife or Nyife.

Situate north bank of Nzoia River on the road from Mumia's to Port Victoria ; a few live on south bank of the river. Nilotic tribe. Principal chiefs: Kero, Mulasi, Atipu, Unyango.

Subdivisions :—

- Punji. Chiefs : Kero, Mulasi and Atipu.
- Techi—Unyango, Nyatengi.

Kisumu.

Situate on south-west flanks of the Maragolia Hills and on the lake shore north and west of Railway Inlet. Nilotic tribe. Principal chiefs: Ngola or Ugola and Ugada.

Subdivisions :—

- Kisero. Chiefs : Onduu.
- Karatenya—Ngola or Ugola.
- Kadongo—Utuma, Wongo, Ugonyi.
- Korando—Ugada, Ogalo.
- Kaponja—Yareri, Magutha, Wambi.
- Sagami—Opio, Mdieki, Kagonyo, Ndumo, Andoka.
- Kadedi—Kimea.
- Yakamenya—Umuchi.
- Yakagonya—Onduu, Aiyeko.
- Kanyawegi—Uchieng.

The Kisero and Yakagonya clan are now amalgamated under Onduu.

Semi.

Situate south of the Kami tribe between that tribe and Ugowe Bay. Formerly unfriendly with the Kami people. Nilotic tribe. Principal chiefs: Wadego, Yagudi, Awina.

Subdivisions :—

- Kongo. Chief : Wadekwa.
- Tieno—Awina, Abong.
- Kalunji—Okechi, Okoko.
- Kadipelo—Yagudi, Achola, Ndolo, Hukum.
- Kombewa—Okoti, Gumba, Okola.
- Were—Wadego.
- Kokeri—Abuma, Achachi.

The Kadipelo or Kadipel clan is subdivided as follows :—

- Kumbija—Uiti, Okech, Nyabenda.
- Konyiwera—Mbima (son of Yagudi).

Kobita—Undijo.

Kaura—Abundi.

Kanyabong—Hukum.

With the Were clan are incorporated the Kanyadwero, chief Ochanyo.
With the Tieno clan are incorporated the Dero.

Sembo.

Situate on north shore of Ugowe Bay. Nilotic tribe. In a measure admit suzerainty of Odera Ulalo. Principal chief: Adola.

Subdivisions:—

Umia—Orero, Yadera.

Kalei—Adola.

Uyoma.

Nilotic tribe, situate at entrance to Ugowe Bay on north shore. Principal chiefs: Lochi (died 1899), Naiya.

Subdivisions:—

Kabuda—Naiya, Kivera.

Katwenga—Lochi (dead), Oginga, Ubuya.

Kobong—Okelo.

Kukwiri—Kariech.

The Kabuda clan live around Laiya Hill, the Katwenga to the east and the others to the north.

Sawakwa or Sakwa.

Nilotic tribe on lake shore to the west of Gemf. Principal chiefs: Ugada, Undieki.

Subdivisions:—

Kanyamwanda Nasimwa—Ugada, Urimba, Ubondo.

Karabori—Nyela, Odera Opio.

Kamiyawa—Buru.

Yakakodi—Odera, Ukumugwam.

Kuduoli—Mbewa, Ngewira.

Kanyavinya (incorporated with Yakakodi).

Timu or Utimu.

Situate on lake shore south of Nzoia mouth. Country called Kadimu; called Wayimbo by Mumia's people. Nilotic origin.

Subdivisions:—

Kadimu—Anam.

Rodi—Uwori.

Niaton—Ugia.

The Kadimu live on the lake shore, the other clans inland.

Songa.

Situate on the south bank of River Nzoia near Port Victoria. Nilotic origin. They are quite a small tribe. Principal chiefs: Unyando (Wa-Mtoni), Unyando (Wa-Juu).

Kanu or Kadibo (often called Wa-Kitoto).

A Nilotic tribe living in an alluvial plain east of Ugowe Bay. Friendly, vast quantities of food, population large. Principal chiefs: Kitoto, Amimo and Niagoli.

Subdivisions:—

Nyamoga or Moga. Chief: Kitoto.
 Kajulu—Abongo (this clan is now all scattered).
 Kadibu or Kanu—Yosanga, Hongo.
 Kumulu or Koloa—Okwachi, Oyaro, Niagoli.
 Kubura—Amimo, Hongo, Unongono, Uyangi, Uyoo, Arudi
 Kamagaga—Unyoro, Unyangnoro.
 Kabonya—Mbuya, Kitaga, Unyanga.
 Kamrangu—Undieki.
 Kimera or Sua—Mlema, Ugundi, Ununga, Ora, Yabedo.
 The big chief Sendegi, now deceased, belonged to the Sua clan.

Khoru.

A Nife tribe situated between the Lego and Kami. Head chief: Uluma, also Kahuri or Nyango. The Kanyamoti (chief, Handa) are allied to Khoru. They formerly lived near River Nzoia, but fled during Nife fighting; settled near Odera Ulalo.

Subdivisions of the Khoru people:—

Makhoya. Chiefs: Orodì, Chiwani.
 Umwangwi—Uluma.
 Winyi—Meto.
 Mache—Ndeta.

Kaki.

Nilotic tribe, allied to the Lego and Songa tribes. Live near Gangu lake, in the vicinity of the delta of the River Nzoia. Chief: Masingo.

Aiendi.

They live on mainland opposite Lusinga country, called Kasagunga. Nilotic origin. Head chief: Abomba.

Subdivisions:—

Aiendi—Abomba.
 Sali—Mahinya.
 Diang—Okech.
 Tema—Usambo.
 Kamreri—Urua.

Ramba.

Live on south side of Ugowe Bay, opposite Uyoma country Nilotic people. Head chief: Gori Kogalo.

Subdivisions:—

Kadweti. Chief: Awino.
 Kabonyo—Osewi, Magolo.
 Kajuang—Yariwo, Arani.
 Kanyamwa or Kanyambo—Kogalo and Ogalo.
 Yahunda—Chikungi, Uyamu.
 Saki—Usodo, Uyumbi, Monguwiri.
 Kachola or Kologi—Othina.
 Kumungu—Mwai.
 Kuchieng—Owino, Tigo.
 Kasudu—Ukoli.

The Saki people live near Usau hill, and there is a feud between them and the Kanyamwa owing to the latter having been driven from the lake shore, and thus losing their fishing rights. The Saki are very friendly with the Uyoma tribe and the Kanyamwa with the Sawakwa.

Nyakatch.

Live at south-east corner of Ugowe Bay. Nilotic origin. Very friendly people, live in great dread of the Lumbwa. Head chief: Uhuri.

Subdivisions:—

Kadianga. Chief: Uhuri.	Kajembo—Atek.
Kabodo—Magero.	Kandaria—Omono.
Jimo—Mwana.	Kuguta—Sewe.

Kalachonyo.

A large tribe of Nilotic origin on the south side of Ugowe Bay. They stretch from the west of the Nyakach people to the west side of Uma or Oma Mountain. The head chief is Nyakiti.

Subdivisions:—

Kanyajok. Chief—Nyakiti.
 Uma—Ugwan.
 Nyaluo—Ngar.
 Kanyiperi—Umolu.
 Adueti—Nyangu, Odondi.
 Yakandaiya—Ugalu, Oyugi.
 Utienu—Ngare.
 Koderu—Opiawili.
 Unyango—Ugalu.
 Akelu—Achieng.
 Ojuach—Ogado.
 Ukwainu—Kimuto.
 Kabondo—Laiila.

§ 3. WAMIA OR ELGUMI, AND MISCELLANEOUS TRIBES WEST OF MOUNT ELGON.

Wamia or Elgumi.

A large tribe, or rather a race split up into numerous tribes. Nilotic extraction. Commence at Tindi's on north side of Sio River and stretch right away north to Lake Kioga or Chioga, where they are called Ba-Keddi by the Ba Ganda. Are little known and have but little intercourse with Administration; the more westerly section are nominally administered from Usoga. Chiefs: Pakala, Lemugi, Mwenyikoi, Babukori, Eten, Oreddi, Kuresi.

Subdivisions :—

Telemo. Chief : Nzoia.
Ngoma—Pakala and Kuresi.

Para. Chief :
Kimi.¹

¹ There are numerous other clans in Elgumi, but it is impossible to enumerate with accuracy until the country is more opened up.

Miscellaneous Tribes west of Mount Elgon.

There are a number of small tribes situated in a densely populated region to the west of Mount Elgon, in a very hilly area. Some are of Nilotic, some of Bantu origin. Wa-Muhasa are Bantu. Little is known of these people, as the country has not yet been opened up to administration (1901).

The following are representative tribes :—

Poto.	Matanda or Tanda.
Seguya.	Mukonde or Konde.
Brawa.	Fumba.
Koko.	Mruma.
Manguku or Ngoko.	Muhasa.

§ 4. KWAVI, NANDI, NYANGNORI, ETC.

Kwavi or Guasangishu.

Not indigenous to the district. Many years ago the Masai of the Rift Valley attacked those of the Rangata Nyuki and drove them westward into Kavirondo, where they settled among the people and adopted fixed habitations like the Wa-Kwavi near Kilimanjaro. There are settlements at Marama, Tindi's, Ndui's, and Ngoma. Head chief named Sayen; the second chief, Kisera, was murdered in December, 1896.

Subdivisions:—

Guason. Chief: Kwanjala. Live at Eldama Ravine.
 Maitanek—Sayen. Live in Kavirondo.
 Waren—Olendwiga. Live at Nandi.
 Ngajimugi—Olmurumbi. Live at Eldama Ravine.

In the Bararget Valley near Fort Ternan there formerly dwelt large settlements of the Losegelli of Olinyao, a clan of Kwavi people. The settlements are said to have been broken up after several big raids by the Laikivia of El Kedong, a branch of the Masai; the Losegelli then settled in ones and twos among the Nandi and Lumbwa people.

Nandiek or Nandi.

A large tribe of Nilotic origin inhabiting a mountainous area to the west of the Mau Plateau and to the north of the Nando Valley, called Jangwel by the Masai and Guasangishu. Are of a turbulent and somewhat treacherous nature.

Clans:—

Koileke. Chiefs: Laitongwa, Arabmaininya, Cherumbas, Arabkibchogei.
 Kakapoch—Chemoi, Otiendi (western branch).
 „ Arabsimba, Arabrutuk, Tirop (south-eastern).
 „ of Kabsoyo—Kabkiai (around Koyu Mount).
 Kabsili—Arakmugei, Cholo, Kibomet.
 Kabkibkendi—Omet, Baraoi, Arabtiriget (western branch).
 „ of Kapsous—Kibsanya.
 „ Torori, Arabmutinyet (eastern).
 „ Arabsirtoi (south-eastern).
 Kapitalam—Kimugoi (western).
 „ Arabkuna, Kapchuria (eastern).
 Kapsiondoi or Kapsondu—Arabkorongeret, Kiruonyim.
 Kabkumuno—Manjarit, Arabkons, Limeto, Kipsangali.
 Kaptumois—Arablagat, Arabkimondi.

Tuken—Morsu, Arabmuruboi, Barigori.

Kamililo—Arabkimenja, Taptangali, Arabsungut, Arakmeswe.

Kabianga—Chebrotimyet, Arabkunulwa.

Tibingnot—Kiboet, Sametwi.

The *laibons* are three in number, and are named as follows :—

Kibelēs, Koitalēl, Kipchumbēr.

Kipchumbēr did not approve of the policy of the other two *laibons*, so moved to Lumbwa with all his property some time before the Nandi rebellion.

Nyangnori (name of country Masino).

They speak a dialect of the Nandi language, and say they came originally from Sizo in the direction of Kossova, but this is, I think, misleading, as they have the physical appearance of the Nandi. Principal chief : Ujoo.

Subdivisions :—

Karaochi. Chief : Ujoo.

Katolo—Sakori (dead), Yerop.

Kabko—Menoia, Okech, Ibni, Biagan.

Kapkwenda—Yasaga.

Kabke—Yomie.

Yanganeja—Kibchop.

A section of the Lakoli is incorporated with the Nyangnori people.

Subdivisions :—

Yatugo. Chief : Obitigo.

Yamundo—Aseta.

Owing to their raiding propensities the Nyangnori have in the past given considerable trouble to the Administration; they are, however, now much more submissive and willing to fall in with the rules of law and order.

Lako.

A warlike tribe, situated on the south slopes of Mount Elgon; partly inhabit the caves on the mountain. Belong to the same stock as Nandi and Elgeyo people. probably of Nilotic origin. Language is a dialect of the Nandi language. Friendly to Administration; enemies with the Nandi who raid them periodically.

Lako chiefs : Mongichi, Lamwezaka. (Mongichi died 1900.)

El-Gonyi.

On the south slopes of the mountain to the east of the Lako; inhabit caves almost entirely. Belong to Nandi group. Chief : Kanyuki. (The name of this tribe was, it is believed, the origin of the name Elgon given to the mountain by its discoverer, Joseph Thomson.)

Savei.

Allied to the Lako. Live on north slopes of the mountain. Belong to Nandi group. Chiefs: Aroburett and Bilibili.

Sor (Soré). Mbai. Bumett.

These tribes belong to the same class as the Lako. They reside on the north-west slopes of Mount Elgon. The Soré people are supposed to be rather treacherous in their dealings with caravans. They suffer from frequent raids by the Kumama people, who inhabit the shores of the chain of lakes to the north-west of Mount Elgon.

Lumbwa, Sikisi, Kisikisi or Makiseki.

Originally came from Kamasia according to their own legends. (The name "Lumbwa," originated by Masai, being the name of an individual.)¹

Sub-tribes:—

Burugen, Arabyomiet, Arabtumbo, Mugeni, Arabchebke.

Bureti.

Soti (commonly known as Sotik).

¹ At the close of a big raid by the Naivasha Masai about twenty years ago peace was made between the two tribes, and the principal delegate of the Sikisi was a chief named Lumbwa, so after this the Masai adopted this word as the name of the tribe, and as all the Arab traders entered Lumbwa from Masailand and with Masai, the name Lumbwa became generally recognized, and thus crept into the maps of Jackson and Gedge and others.

CHAPTER VI.

DICTIONARY OF THE LANGUAGE OF BANTU KAVIRONDO, NILOTIC KAVIRONDO
AND NANDI.

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Able, to be	<i>kuoroku-nyala</i>	<i>anyalo</i>	<i>kamuehi</i>
Abolish, to	<i>ku-busia</i>	<i>ogöl</i>	<i>nemu</i>
Abound with, to	<i>itsuri</i>	<i>opong</i>	<i>kagonyi</i>
About, near	<i>ahambi</i>	<i>chiegini</i>	<i>legit</i>
Above	<i>ikulu</i>	<i>malu</i>	<i>barak</i>
Abscess	<i>liwuri</i>	<i>bür</i>	<i>keabwa</i>
Abuse, to	<i>ku-nyeka</i>	<i>aiyanyi</i>	<i>warimbun</i>
Accept, to	<i>ku-njameri</i>	<i>aiye</i>	<i>kacham</i>
Ache, to	<i>ku-nluala</i>	<i>arama</i>	<i>omo</i>
Add, to (increase)	<i>ku-itusia</i>	<i>uomedi</i>	<i>tes</i>
Adorn, to	<i>ku-isia</i>	<i>tiweri</i>	<i>kimwat</i>
Adultery	<i>utamba</i>	<i>yakuo</i>	<i>karuchor korget</i>
Advance money, to	<i>ku-iola</i>	<i>aholui</i>	<i>osillenin</i>
Afraid, to be	<i>ku-iri</i>	<i>uru</i>	<i>oiwo</i>
After (place)	<i>inyuma</i>	<i>chien</i>	<i>lēt</i>
After (time)	<i>zidzazindi</i>	<i>dieri</i>	<i>pesiet ?</i>
Again	<i>khandi</i>	<i>kendo</i>	<i>koile</i>
Age	<i>umukhongo</i>	<i>ika</i>	<i>kaiet</i>
Air	<i>umiyeka</i>	<i>yamu</i>	<i>koristo</i>
All	{ <i>wosi</i> (people) <i>riosi</i> (things) }	{ <i>1 giduto</i> <i>2 waduto</i> }	<i>tukul</i>
		(No. 1 is used when referring to other people or to things ; No. 2 where the speaker is included.)	
And ... ..	... ..	<i>gīn</i>	<i>a</i>
Animal	<i>isolo</i>	<i>le...</i>	<i>tiondo</i>
Annoy, to	<i>ku-nyasi</i>	<i>ichando</i>	<i>kandamaya</i>
Answer, to	<i>-kalusi</i>	<i>odwoki</i>	<i>welchi</i>
Ants	<i>amache</i> , white ants. <i>ulunawe</i> , siafu or soldier ant. <i>indukusi</i> , small black. <i>tzindangunyi</i> , large black.	<i>bie</i> , white ant <i>morino</i> , siafu. <i>olang</i> , large black. <i>uchungulu</i> , small black.	<i>toiek</i> or <i>kongnoiek</i> , white ants. <i>bilech</i> , siafu or soldier ant. <i>songok</i> , black ants.

English.	Lu-Wanga of Awa-kimi group.	Nife or Tho-Luo.	Nandi.
Ape (baboon) ...	<i>liwungwi</i> ...	<i>bim</i> ...	<i>moset</i>
Approve, to ...	<i>njameri</i> ...	<i>aie</i> ...	<i>kacham</i>
Arm ...	<i>umukhono</i> ...	<i>lueta</i> ...	<i>eoot</i>
Ardvark or ant bear ...	<i>iliaka</i> , pl. <i>amaka</i>	<i>muok</i> ...	<i>kutet</i>
Armpit ...	<i>ikwa</i> ...	<i>iotha</i> ...	<i>kulkulta</i>
Arrive, to ...	<i>-nzulire</i> ...	<i>atundo</i> ...	<i>kaiet</i>
Arrow ...	<i>omu-wano</i> , pl. <i>imi-wano</i> .	<i>sere</i> ...	<i>kortet</i>
Ashes ...	<i>likoshe</i> ...	<i>chilo</i> ...	<i>orek</i>
Ask, to... ..	<i>-rewa</i> ...	<i>apenjo</i> ...	<i>tebwa</i>
Assemble, to ...	<i>-solola</i> ...	<i>achoko</i> ...	<i>eyoom</i>
Assist, to ...	<i>-konya</i> ...	<i>konye</i> ...	<i>toretwa</i>
Attempt, to ...	<i>-tema</i> ...	<i>pör</i> ...	<i>temwa</i>
Aunt ...	<i>senge</i> ...	<i>waya</i> ...	<i>kogo</i>
Awake, to ...	<i>-wuka</i> ...	<i>acheo</i> ...	<i>kangnet</i>
Axe ...	<i>yaiiwa</i> , pl. <i>tziiaiwa</i>	<i>le...</i> ...	<i>aiwet</i>
Back ...	<i>umukongho</i> ...	<i>diringnea</i>	<i>patet</i>
Bad ...	<i>i-fuvi</i> ...	<i>rach</i> ...	<i>ya</i>
Baboon ...	<i>nguchi</i> (<i>Ithako</i> , country).		
Bag ...	<i>iluloti</i> ...	<i>koro</i> ...	<i>loilet</i>
Bait ...	<i>miombe</i> ...	<i>lopo</i> ...	<i>mestet</i>
Baking place ...	pl. <i>amaika</i> , sing. <i>lika</i> .	<i>kendo</i> ...	<i>olimbama</i>
Bananas ...	<i>maremwa</i> ...	<i>labolo</i> ...	<i>makomyet</i>
Bare ...	<i>shipare</i> ...	<i>pöt-th</i> ...	<i>motinyegi</i>
Basket... ..	<i>shimweru</i> ...	<i>amiero</i> ...	<i>kitonget</i>
Bat ...	<i>liniinya</i> ...	<i>anyinya</i> ...	<i>reres</i>
Beads ...	pl. <i>ifuma</i> , <i>iniuma</i> (single bead).	<i>tigo</i> ...	<i>soniek</i>
Beans ...	<i>tsingnori</i> , <i>amana-kanda</i> .	<i>gnor</i> ...	<i>mukenyik</i>
Bear, to bring forth ...	<i>-ivula</i> ...	<i>onyöl</i> ...	<i>kakachutko</i>
Beard ...	<i>tsindefu</i> , <i>olulefu</i> (one hair).	<i>ier</i> ...	<i>tamnet</i>
Beat, to ...	<i>-khuya</i> ...	<i>ogoi</i> ...	<i>korbir</i>
Beautiful ...	<i>-lai</i> ...	<i>bër</i> ...	<i>koraran</i>
Because ...	<i>funana</i> ...	<i>nangno</i> ...	<i>kemine</i>
Bed ...	<i>shitali</i> ...	<i>silala</i> ...	<i>itök</i>
Bee ...	<i>nzushi</i> ...	<i>kich</i> ...	<i>segemya</i>
Beehive ...	<i>umulinga</i> ...	<i>krumbi</i> ...	<i>bondet</i> (natural) or <i>mwinget</i> (artificial).
Before (in front) ...	<i>imberi</i> ...	<i>wie</i> ...	<i>tai</i>
Beg, to... ..	<i>ku-sawa</i> ...	<i>akwai</i> ...	<i>kasom</i>
Begin, to ...	<i>-ranjirira</i> ...	<i>okwongo</i> ...	<i>katai</i>
Beginning ...	<i>imberi</i> ...	<i>tiendi</i> ...	<i>nipatai</i>
Behind... ..	<i>inyuma</i> ...	<i>chien</i> ...	<i>lët</i>
Believe, to ...	<i>-kwiamama</i> ...	<i>eiye</i> ...	<i>kongen</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Belly ...	<i>iinda</i> ...	<i>ech</i> ...	<i>maiet</i>
Below ...	<i>asi</i> ...	<i>pen</i> ...	<i>ingnwin</i>
Belt ...	<i>ulukoha</i> ...	<i>giriech</i> ...	<i>legätiet</i>
Between ...	<i>akari</i> ...	<i>dieri</i> ...	<i>kwen</i>
Bind, to ...	<i>-kuboha</i> ...	<i>tuech</i> ...	<i>karat</i>
Bird ...	<i>linuni</i> ...	<i>winyo</i> ...	<i>taretyet</i>
Birth ...	<i>umiwuri</i> ...	<i>kalinyoti</i> ...	<i>komonach</i>
Bitter ...	<i>shilulu</i> ...	<i>kech</i> ...	<i>mwan</i>
Black ...	<i>shimali</i> ...	<i>rateng</i> ...	<i>tui</i>
Bladder ...	<i>liunya</i> ...	<i>ole</i> ...	<i>tebkulet</i>
Blind ...	<i>umuwofu</i> ...	<i>otop</i> ...	<i>korat</i>
Blood ...	<i>amalasiri</i> ...	<i>remo</i> ...	<i>korotik</i>
Blossom ...	<i>shi-muli, pl. vi-</i> <i>muli.</i>	<i>boke</i> ...	<i>tobukai</i>
Body ...	<i>umuwiri</i> ...	<i>ringira</i> ...	<i>poruto</i>
Boil, to... ..	<i>-kuyera</i> ...	<i>ienyo</i> ...	<i>kagukot</i>
Boil (noun) ...	<i>shifu</i> ...	<i>salu</i> ...	<i>undiriet</i>
Bone ...	<i>likumba</i> ...	<i>chogu</i> ...	<i>korwet</i>
Born, to be ...	<i>-iluwa</i> ...	<i>unyoli</i> ...	<i>kagwi</i>
Bow ...	<i>wiringo</i> ...	<i>atüm</i> ...	<i>kwanget</i>
Boundary ...	<i>uluakho</i> ...	<i>tong</i> ...	<i>kwenut</i>
Bracelet (flat) ...	<i>linyonje (of iron)</i> ...	<i>sen, of iron</i> ...	<i>karanet</i>
” (of beads)	<i>iponge</i> ...	...	”
Brains ...	<i>wvongo</i> ...	<i>obongo</i> ...	<i>kundet</i>
Brass ...	<i>mukassa</i> ...	<i>mula</i> ...	<i>taiet</i>
Break, to ...	<i>-funa</i> ...	<i>muki</i> ...	<i>koiiri</i>
Breath... ..	<i>umuya</i> ...	<i>iweo</i> ...	<i>komun</i>
Breathe, to ...	<i>yera</i> ...	...	<i>isienyi</i>
Breast ...	<i>shirifu</i> ...	<i>kora</i> ...	<i>teget or taket</i>
Bridge ...	<i>umfungi, ulalo (of</i> <i>rope).</i>	<i>ulalo</i> ...	<i>etiet</i>
Bring, to ...	<i>-lera</i> ...	<i>kel</i> ...	<i>ibu</i>
Broad ...	<i>shi-wambarifu</i> ...	<i>mbero</i> ...	<i>teves</i>
Brother ...	<i>mwaneifu</i> ...	<i>omera or enuwadu</i> ...	<i>kitubeche</i>
Buffalo... ..	<i>imbokho</i> ...	<i>joi</i> ...	<i>soiet</i>
Bug ...	<i>isuri</i> ...	<i>chwarini</i> ...	<i>solopchot</i>
Build, to ...	<i>-mbakha</i> ...	<i>gedo</i> ...	<i>tech</i>
Bull ...	<i>isurusi</i> ...	<i>thuon</i> ...	<i>kilikit</i>
Bullet ...	<i>ndolio</i> ...	<i>niaragara</i> ...	<i>koita</i>
Burn, to (set on fire)	<i>-kwaka</i> ...	<i>kutho mach</i> ...	<i>ilal, mat</i>
Burst, to ...	<i>-randuka</i> ...	<i>oiech</i> ...	<i>kayerer</i>
Bury, to ...	<i>-iavira</i> ...	<i>iki</i> ...	<i>tüp</i>
Business ...	<i>indi or makuho</i> ...	<i>gumaga</i> ...	<i>yeter</i>
But ...	<i>chindochiwa</i> ...	<i>nito</i> ...	<i>amne</i>
Butter ...	<i>mafura, mabisi</i> ...	<i>mo</i> ...	<i>mwaitab chigo</i>
Butterfly ...	<i>makuyukuyu</i> ...	<i>oguyo</i> ...	<i>tombururiet</i>
Buttocks ...	<i>amatakho</i> ...	<i>pieri</i> ...	<i>kwetiot</i>
Buy, to ...	<i>kula</i> ...	<i>nreyo</i> ...	<i>kal</i>
Calabash ...	<i>shimuka</i> ...	<i>puga</i> ...	<i>solet</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Calf	<i>inyana</i>	<i>myiroe</i>	<i>moita</i>
Call, to	<i>-langa</i>	<i>lungi</i>	<i>kür</i>
Camel ... ..	... ..	... ..	<i>tombēs</i>
Canoe	<i>iriaro</i>	<i>iye</i>	<i>mainget</i>
Cap	<i>chitero</i>	<i>kondo</i>	<i>chebkület</i>
Caravan	<i>luchendo</i>	<i>iwolthi</i>	<i>chumbek</i>
Carry, to	<i>-chinga</i>	<i>ting</i>	<i>kagokesen</i>
Castrate, to	<i>-lata</i>	<i>royo</i>	<i>kagelem</i>
Castor oil ... ..	... ..	... ..	<i>lambelek</i>
Castor oil plant	<i>muwono wono</i>	<i>odagwa</i>	<i>manyat</i>
Cat	<i>lisimba</i>	<i>ogwang</i>	<i>duswet</i>
Catch, to	<i>-tira</i>	<i>make</i>	<i>kanam</i>
Cattle-fold	<i>ikhonji</i>	<i>kül</i>	<i>karaita</i>
Cave	<i>imbukha</i>	<i>idala</i>	<i>engabunet</i>
Chain	<i>linyola</i> (thin); <i>umuluangi</i> (thick).	<i>tiuni</i>	<i>sirimyot</i>
Charcoal	<i>amanda</i>	<i>mirini</i>	<i>nesek</i>
Cheap	<i>amakusia, malai</i>	<i>niolor</i>	<i>matiche</i>
Cheat, to	<i>-katie</i>	<i>uundi</i>	<i>kagen</i>
Chest (anatomical) ... ..	... ..	... ..	<i>takatet</i>
Chew, to	<i>-nyanya</i>	<i>modi</i>	<i>kam</i>
Chicken	<i>shimenyui</i>	<i>mbululu</i>	<i>kibongok</i>
Chief	<i>mwami</i>	<i>ruoth</i>	<i>mogoriot</i>
Child	<i>mwana</i>	<i>niathi</i>	<i>lakwet</i>
Circumcise, to	<i>-shewa</i>	<i>janyangi</i>	<i>kiemratan</i>
Civet cat ... ..	... ..	<i>kuoro</i> ... ..	...
Clap of thunder	<i>-ekupa</i>	<i>mör</i>	<i>kengurum robt a</i>
Clay	<i>uliesha</i>	<i>chuodo</i>	<i>matatiet</i>
Cleave, to	<i>-rasia</i>	<i>baro</i>	<i>kévet</i>
Cloth	<i>inanga</i>	<i>lao</i>	<i>anget</i>
Clothe one's self, to	<i>-ifwali</i>	<i>aruako</i>	<i>kilach</i>
Cloud	<i>lilesi</i>	<i>irundu</i>	<i>poilek</i>
Club	<i>shikongo</i>	<i>ruga</i>	<i>rungut</i>
Cob of corn	<i>kisukori</i>	<i>opoko</i> ... ..	...
Cock	<i>itarwa</i>	<i>thuön</i>	<i>kibsoiwet</i>
Cocoonut ... ..	... ..	... ..	...
Collect, to	<i>-solosia</i>	<i>choki</i>	<i>eyoom</i>
Colour	<i>kipala</i>	<i>kite</i>	<i>simto</i>
Comb ... ..	... ..	<i>ragor</i> ... ..	...
Come, to	<i>ku-widza</i>	<i>obi-ro</i>	<i>konyo</i>
Companion	<i>omwidza</i>	<i>enyawadu</i>	<i>chichok</i>
Complete	<i>-aweni</i>	<i>oromo</i>	<i>perege</i>
Concubine ... ..	... ..	... ..	...
Consent, to	<i>-njameri</i>	<i>eiye</i>	<i>kacham</i>
Consider, to	<i>-biririsia</i>	<i>aparo</i>	<i>koiit</i>
Consult, to	<i>wir wasana</i>	<i>losu</i>	<i>ngalek</i>
Conversation	<i>okurudza</i>	<i>tuak</i>	<i>kibireni</i>
Cook ... ..	... ..	<i>jatedu</i>	<i>iyoiisc</i>
Cook, to	<i>teeka</i>	<i>tedu</i>	<i>iyaw</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Cooking pot ...	<i>inyungu</i> ...	<i>agulu</i> ...	<i>teret</i>
Corner ...	<i>ulusike</i> ...	<i>tenge</i> ...	<i>komosi</i>
Corpse ...	<i>umufu</i> ...	<i>thano</i> ...	<i>musiot</i>
Cotton ...	... ..	<i>otit-th</i> ...	...
Cough, to ...	<i>kholola</i> ...	<i>koholo</i> ...	<i>kalal</i>
Count, to ...	<i>-kuwala</i> ...	<i>kuan</i> ...	<i>iit</i>
Country ...	... ..	<i>penyi</i> ...	<i>bunik</i>
Cover, to ...	<i>funekha</i> ...	<i>um</i> ...	<i>tüch</i>
Cow ...	<i>itwas</i> ...	<i>mathako</i> ...	<i>ivoget</i>
Coward ...	<i>owuri</i> ...	<i>jaluro</i> ...	<i>niogor</i>
Crane (crested) ...	<i>liwangi</i> ...	<i>owang</i> ...	<i>kongonyondet</i>
Crawl, to ...	<i>mola</i> ...	<i>möl</i> ...	<i>iburburige</i>
Crocodile ...	<i>ikwena</i> ...	<i>unyang</i> ...	<i>kugujet</i>
Cross (a river), to ...	<i>-ambukha</i> ...	<i>itho</i> ...	<i>kesir</i>
Cross-ways ...	<i>tsingira</i> ...	<i>akakio</i> ...	<i>oret a barak</i>
Crow ...	<i>likoko</i> ...	<i>agäk</i> ...	<i>chabkoket</i>
Cry, to ...	<i>-lira</i> ...	<i>iewak</i> ...	<i>karer</i>
Cultivate, to ...	<i>-lhima</i> ...	<i>pür</i> ...	<i>ivat</i>
Curse, to ...	<i>-nyeka</i> ...	<i>okothano</i> ...	<i>tengek</i>
Custom ...	<i>kolera, arweni</i> ...	<i>hamano</i> ...	<i>ogogin</i>
Cut, to ...	<i>kalakha</i> ...	<i>gnol</i> ...	<i>tel</i>
Dance, to ...	<i>-shina</i> ...	<i>tugo</i> ...	<i>kioreren</i>
Dance (n.) ...	<i>koshina</i> ...	<i>miel</i> ...	<i>tiendo</i>
Danger ...	<i>ritsanga</i> ...	<i>mwono</i> ...	<i>rumin</i>
Darkness ...	<i>shirima</i> ...	<i>chaki</i> ...	<i>kwemoi</i>
Daub, to ...	<i>-oma</i> ...	<i>wiro</i> ...	<i>mal</i>
Dawn ...	<i>obukvi (5 a.m.)</i> ...	<i>kugwen</i> ...	<i>koron</i>
Day ...	<i>inyango</i> ...	<i>ndalo</i> ...	<i>petöt</i>
Deaf ...	<i>mwikalamarui</i> ...	<i>udinire</i> ...	<i>mokosi</i>
Dear ...	<i>amatinyu</i> ...	<i>meda</i> ...	<i>uyui</i>
Death ...	<i>limunyariri</i> ...	<i>öl</i> ...	<i>kakwe</i>
Debt ...	<i>likofi</i> ...	<i>gowi</i> ...	<i>pesendo</i>
Decrease, to ...	<i>khabukasia</i> ...	<i>ogonyeri</i> ...	<i>kagongoret</i>
Defend, to ...	<i>-linda</i> ...	<i>orito</i> ...	<i>kanyi</i>
Delay, to ...	... ..	<i>udeku</i> ...	<i>kagotebi</i>
Depart, to ...	<i>-wuka</i> ...	<i>uok</i> ...	<i>nyet</i>
Descend, to ...	<i>-kwika</i> ...	<i>lör</i> ...	<i>kesurute</i>
Destroy, to ...	<i>-ononya</i> ...	<i>ikelho</i> ...	<i>kendomai</i>
Devil ...	<i>misambwa</i> ...	<i>masira</i> ...	<i>masambonin</i>
Dew ...	<i>lime</i> ...	<i>tö</i> ...	<i>rewondet</i>
Diarrhœa ...	<i>nyalala</i> ...	<i>dieo</i> ...	<i>koirwai</i>
Die, to ...	<i>-fwa</i> ...	<i>tho</i> ...	<i>kame</i>
Dig, to ...	<i>-iawa</i> ...	<i>kunye</i> ...	<i>päl</i>
Directly ...	<i>ulano</i> ...	<i>gonyio</i> ...	<i>kakakome</i>
Dirt ...	<i>amakoha</i> ...	<i>iugi</i> ...	<i>iya</i>
Disease ...	<i>ulumbe</i> ...	<i>yämo</i> ...	<i>mione</i>
Divide, to ...	<i>-kawa</i> ...	<i>pogo</i> ...	<i>kesiste</i>
Do, to ...	<i>-kola</i> ...	<i>tim</i> ...	<i>imüt</i>
Dog ...	<i>imbwa</i> ...	<i>guok</i> ...	<i>seset</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Donkey ...	<i>sishiri</i> ...	<i>kanyina</i> ...	<i>sigiriet</i>
Door ...	<i>muliango</i> ...	<i>thuot</i> ...	<i>kuruket</i>
Draw water, to	<i>-ta amadzi</i> ...	<i>tuom pi</i> ...	<i>romu</i>
Dream, to	<i>-rora</i> ...	<i>aleko</i> ...	<i>korowatit</i>
Drink, to	<i>-nywa</i> ..	<i>matho</i> ...	<i>iye</i>
Drop, to	<i>-kwa</i> (Idrop, Nan- gwe).	<i>potho</i> ...	<i>kabut</i>
Drown, to	<i>-fwa amadzi</i> ...	<i>nimu</i> ...	<i>karibo pek</i>
Drum ...	<i>ingoma</i> ...	<i>búl</i> ...	<i>sukutit</i>
Drunk, to be	<i>-mera</i> ...	<i>mēr</i> ...	<i>kabogit</i>
Drunkard	<i>weshimesi</i> ...	<i>yamēr</i> ...	<i>bogiti</i>
Dry ...	<i>shi-umu, ah-omu</i>	<i>otuo</i> ...	<i>yamat</i>
Dry up, to	<i>-isinga</i> ...	<i>luok</i> ...	<i>kagoyam</i>
Duck ...	<i>liyoiyo</i> ...	<i>sopi</i> ...	<i>kogobeno</i>
Dull (man)	<i>umu-maiano</i> ...	<i>nienderok</i>	<i>periperi</i>
Dust ...	<i>lifú</i> ...	<i>kalausí</i> ...	<i>teritiet</i>
Dwell, to	<i>-ikala</i> ...	<i>beti</i> ...	<i>kotebi</i>
Each ...	<i>shi-lala</i> ...	<i>gikumo</i> ...	<i>ke</i>
Ear ...	<i>okorui</i> ...	<i>it...</i> ...	<i>itit</i>
Early ...	<i>nuvusheri</i> (sun- rise); <i>marwiwi</i> (dawn).	<i>chōt-th</i> ...	<i>koichok</i>
Earth ...	<i>lirova</i> or <i>lilowa</i> ...	<i>buru</i> ...	<i>koret</i>
Ease one's self, to	<i>-nia</i> ...	<i>pielo</i> ...	<i>kabe</i>
East ...	<i>ewukwe</i> ...	<i>wangicheng</i>	<i>olindoror</i>
Easy ...	<i>ishi - angu</i> (easy thing to carry); <i>ini - angu</i> (if work).	<i>iōt</i> ...	<i>sorchin</i>
Eat, to ...	<i>-lia</i> ...	<i>chiemu</i> ...	<i>kām</i>
Egg ...	<i>libuyu</i> ...	<i>tong</i> ...	<i>koita</i>
Elbow ...	<i>iekumbo</i> ...	<i>ukumbo</i> ...	<i>korokiet</i>
Elder ...	<i>mukhofu</i> ...	<i>jaduung</i> ...	<i>poyot</i>
Elephant	<i>inzofu</i> ...	<i>licch</i> ...	<i>beliot</i>
Empty, to	<i>-tzukha</i> ...	<i>ōl</i> ...	<i>tarte</i>
Encamp, to	<i>-ula</i> ...	<i>chano</i> ...	<i>kagimin</i>
Enclosure	<i>sheanyi</i> ...	<i>chula</i> ...	<i>yabogot</i>
End ...	<i>namorui</i> ...	<i>tuung</i> ...	<i>kel</i>
Endure, to	<i>olera uswa</i>	<i>losi</i> ...	
Enemy...	<i>umusuku</i>	<i>musigu</i> ...	<i>bunzyot</i>
Enjoy, to	<i>-seka</i> ...	<i>omor</i> ...	<i>kacham</i>
Enlarge, to	<i>-tosa</i> ...	<i>medi</i> ...	<i>tes</i>
Enough, to be	<i>-yera</i> ...	<i>war</i> ...	<i>kabio</i>
Enter, to	<i>-ingira</i> ...	<i>donyi</i> ...	<i>kochut</i>
Entrails	<i>amala</i> ...	<i>dukchin</i> ...	<i>akutanek</i>
Equal ...	<i>viera</i> ...	<i>oromo</i> ...	<i>kereke</i>
Err, to ...	<i>-suvi</i> ...	<i>obai</i> ...	<i>kulel</i>
Evening	<i>ngolōwē</i> ...	<i>uthiambu</i>	<i>koizumen</i>
Excrement	<i>amafi</i> ...	<i>chiet-th</i> ...	<i>piek</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Extend, to (act)	... -lolosia ...	niise ...	iite
Extinguish, to...	... -simia ...	negi ...	pakach
Extol, to	... -chamiri ...	aiie ...	kararan
Eye ...	... imoni ...	awang ...	konda
Face ...	... mumoni ...	thür ...	tokoch
Fall, to...	... -kwa ...	potho ...	keabut
Falsehood	... uwuwei ...	muriambo	igenu
Famine	... inzala ...	kech ...	rubet
Far ...	... aale ...	bör ...	lo
Fasten, to	... -boha ...	tue ...	rāt
Fat (adj.)	... -nuru ...	ichue ...	wo
Father ...	... baba ...	baba ...	bhabha (child to his own father); kwani (another person).
Fatigued, to be	... -tora ...	ōol ...	kachas
Fear ...	... dieri ...	lūro ...	obwoti
Fear, to	... -iri ...	uluro ...	oiwin
Feather	... -liwa ...	ier ...	kororota
Feed, to	... -lisya ...	kwat-th	karagek
Ferry ...	... lifuwukho	wat-th	kiaiek
Few ...	... -tutu ...	kwan ...	nierin
Field or plantation	... umugunda	pudtho	mbaret
Fierce ...	... umu-lulu	bet-th	kimiet
Fight, to	... -pana ...	luen ...	kabarige
Fill, to...	... -itūsia ...	pung ...	konyi
Filth	... nahavi ...	chilu ...	iya
Finger ...	... oluala ...	koguno	moronet
Finish, to	... -uwa ...	tieki ...	kagopek
Fire ...	... umuliro ...	mach ...	māt
Firewood	... tsikhui ...	ien ...	kwenek
Fish ...	... inyenī	riech ...	ngiriot
Fish-hook	... indoho	ulo ...	
Fisherman	... umunawi	yalupo	
Fist ...	... ifusi ...	athong	konduluch
Flat ...	... ishipari ...	opure	kerike
Flay, to	... -wakha ...	iang	iyēn
Flea ...	... olikingi ...	lēr ...	ngoloilek
Flee, to	... -irukha ...	ringo	labat
Flesh ...	... inyama ...	iringho	pendo
Flour ...	... obusiē	mogo	busiek
Flower...	... indilandula(Sola- num); ishimuri.	boke ...	asaiet
Fly ...	... tsisi ...	luangñi ...	kaliang
Fly, to...	... -lukha ...	pōr ...	toromben
Foliage...	... amasafu ...	lūm ...	satiet
Follow, to	... -londa ...	lue ...	kerop
Food ...	... shi-riwa(cooked); imeri(uncooked).	chiemu ...	kionisi

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Fool	umaiano	fuo	beriberi
Foot	shirengi	tielo	kelteves
Foot, sole of the	liralo	itienula	kelto
Forge, to	-iranya	tēt-th	kitonyek
Forest	umitsūru	bungu	timto
Forget, to	-ivira	eruenyu	kautiek
Forgive, to	-leshe	wene	kale
Fortune (good)	mboniri	chienge	umunyak
Fresh	shi-bitsi	numu	tuon
Friend	umwidza	usiep	choruet
Frighten, to	risie	luoru	obwoti
Frog	lishere	ogwal	mororochet
Fruit	{ makuya } different { tzinduri } kinds.	kōt-thi	{ lamaiek } { komolonik } { mogoyek } } different ent kinds.
Fry, to... ..	-siira	chiel	kisus
Full	-tzule	upong	kanyi
Fun	munayo	tugo	kiureren
Gate	sheriwa	thō-ōt	kurget
Gather, to	-ngania	choki	iyoomu
Generate, to	-iwulu	nyuōl	koyi
Get, to... ..	-nyola	nuang	konyuru
Ghee	amafura	mo	muwaitab chigo
Gift	akurrere	omedo	kagibworgi
Giraffe	inzaya mirumba... ..	abur	ngotio
Girdle	olukhova... ..	dendi ech... ..	legotiet
Girl	umukhana	mwia manyako	chebta
Give, to	-erisie	mie	kagoch
Go, to	-chenda	thio	kebe
Go in, to	-ingira	donji	kochut
Go out, to	-rula	uok	mongnu
Goat	imbussi or imburi	diel	aratet
God	eriuwa	chieng	barak
Gonorrhœa ... ..	... ..	arao ... ..	...
Good	indai	olosere	kararan
Goods	irindu	gikimoko... ..	kariak
Govern, to	-inkisua	okauroth	mugoriot
Grasp, to	-tira	maki	num
Grass	ubunyasi	lūm	suswek
Gratuitously	utsua	nono	puch
Grave	inghani	liel	kebinet
Graze cattle, to	-waya	kwat-th	kiogi
Great	-kali	duong	wo
Green ... ..	... ..	kite	nyalel
Grind, to	-sia	erego	kingnoi
Ground	lilowa	chuocho	ngungunyek
Ground-nuts	imbande, pl. tsim- bande.	kālēne or imbandi	bande (borrowed).
Gruel	uvisera	niuka	musarek

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Guard, to ...	... -linda ...	urīt ...	korip
Guide ...	... umwimira ; um- wimise.	jatelo ...	ngetoret
Guinea-fowl ...	... lik-hanga ...	awendo ...	terekeyat
Gums (of teeth) ...	... lisiwine ...	nier ...	pendop kelek
Gun ...	... mirondo ...	bunde ...	māt
Hair ...	... lisui ...	ier ...	sumek
Halt (rest), to ...	... -lūkha ...	iweyo ...	komunyi
Hammer ...	... inyundo ...	dūl ...	kungit
Hand ...	... mukhono ...	ching ...	coot
Handkerchief ...	... shirawi or litasi ...	rapala ...	
Handle (of knife, etc.) ...	... shirungu ...	odupala ...	kungit ab rotwet
Hard ...	... shetinyu ...	tēk ...	oi
Haste ...	... yukhasia or muno	ureto ...	soriki
Hat ...	... ikofia or shiteru ...	kondo ...	tibkulet
He or she ...	... iye ...	en ...	inyo
Head ...	... omurui ...	wich ...	metit
Health ...	... umuwiri ...	ukane ...	ya ?
Heap ...	... inzukha ...	pīth-th ...	achāng
Hear, to ...	... -lira ...	wīnji ...	kagas
Heart ...	... umwoyo ...	adundu ...	mukelelto
Heaven ...	... ...	tīpulo ...	porlek
Heavy ...	... shi-sēro, umu-sēro	pek ...	nigis
Heel ...	... kisisoro ...	ufuin ...	tiktingto
Heifer ...	... imosi ...	bong ...	rorta
Help, to ...	... -konya ...	konye ...	nomor
Hen ...	... shitakho ...	sui ...	subendo
Herb ...	... tsisaka ...	alot-th ...	ngwiek
Herd ...	... litso ...	kwet-th ...	okwet
Herdsmen ...	... umwai ...	ya kwatth ...	kiogindet
Here ...	... ano ...	ka ...	yuto
Hide, to ...	... -fisa ...	pandi ...	kaowin
High ...	... -rambi ...	bor ...	koi
Hill ...	... shikulu ...	gōt ...	tulwet
Hippopotamus ...	... ifuo ...	rao ...	makasta
Hit, to ...	... -kuya ...	go ...	pir
Hoe ...	... imbakho ...	kwer ...	mugombet
Hold, to ...	... -tira ...	maki ...	kanum
Hole ...	... owino ...	būr ...	keringet
Honey ...	... owushi ...	kich ...	komiat
How many ...	... fi-nga, wa-nga ¹	adi ...	ata ²
House ...	... inzu ...	ot... ...	kōt
How often ...	... khanga ...	nyadidi ...	kesaktai
Hump (of cow) ...	... lirumba ...	kuom ...	ukta
Hunger ...	... inzala ...	kech ...	rubet

¹ *fi-nga*, how many, referring to things.*wa-nga*, how many, referring to people.² *Koretia*, How many arrows ; *Pikata* or *Tiabicho*, How many men ; *Eoot ata*, How many hands.

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Hunt, to ...	... -iima ...	... duar ...	... logot
Hurt, to ...	... -luma ...	... oinyoa ...	... kasūs
Husband ...	... msatsowe ...	... nichuo ...	... murenyet
Husk ...	... likhowa ...	... upoko ...	... giririot
Hut ...	... akatsu ...	... kiru ...	... keriet
Hyæna ...	... ifisi ...	... ndiek ...	... kimagetyet
I alone, by myself	... mlala or wenyeni	... ankenda ...	... anegitio
Idle ...	... umurengu ...	... nyāp ...	... choririn
If ...	... iri ...	... ka ...	...
Ignorant (adj.)	... maiano ...	... ufuo ...	... beriberi
Ill, to be ...	... -luala ...	... utheru ...	... minyoni
In ...	... munzu, mukari	... ie... ...	... orit
In the middle of	... akare ...	... diere ...	... kwen
Increase ...	... shi-tonyiri	... ohingo ...	... teswa
India-rubber ...	... ...	... ...	...
Indian corn ...	... matumo ...	... oduma ...	... matwarindet
Insect ...	... ifukhu ...	... kunendeng	... niendinek
Instantly ...	... ulano vuri	... yadi chiel	... ngolenito
Insult, to ...	... -nyeka ...	... yanya ...	... usinilot
Intellect ...	... mchesi ...	... rieko ...	... ngaum
Inter, to ...	... -iavira ...	... viki ...	... kitupe
Iron ...	... c-shivia, pl.e-vivia	... niinyo ...	... korenet
Island ...	... lichinga ...	... kūt ...	... kwengwenut
Itch ...	... amakakha	... gonyo ...	... koichek
Ivory ...	... oluka ...	... lakiliech ...	... keldet
Jackal ...	... liwe ...	... buwe ...	... lelwort
Jar (water)	... isiongo ...	... dapi ...	... tereta-pek
Jaw ...	... tsisea ...	... lēm ...	... tamnet
Jealousy ...	... imbalekha	... ukuginjeri	... lomindet
Join, to ...	... unga ...	... tudi ...	... kiuche
Journey ...	... ulikendo ...	... uot-th ...	... kivendi
Joy ...	... ukuchama	... mōr ...	... kagabio
Judge ...	... mwirwadzi	... ...	...
Judgment ...	... ouwirwatzi	... uthiali ...	... kiriworget
Jump, to ...	... -sira ...	... dum ...	... toromben
Key ...	... shi-kala ...	... radedi ...	... etiach
Kick, to ...	... -sena; luwas(foot) ¹	... gwe ...	... itiar
Kidney ...	... ifukho ...	... ubo ...	... soromet
Kill, to ...	... -ira ...	... nege ...	... par
Kill (for food), to	... -kalakha ...	... gnol ...	... til
Kindle, to ...	... -wana ...	... kutho ...	... lal
Kiss, to ...	... ...	... ...	... chuchun
Kitchen ...	... amaiika ...	... kendo ...	... kaiboma
Kite ...	... lihungu ...	... utenga ...	... chebsongwet
Knee ...	... lisikamo ...	... chong ...	... kutundo
Kneel, to ...	... -masikama	... gochong ...	... kutwin
Knife ...	... imbalo ...	... pala ...	... rotwet

¹ Sena is the verb, but it is usually used in conjunction with *luwas*, which is a word meaning foot.

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Knot ...	<i>lifundokho</i>	<i>dual</i>	<i>rāt</i>
Know, to ...	<i>-manya</i>	<i>ngneo</i>	<i>onget</i>
Ladder...	<i>shirandalo</i>	<i>akagi</i>	<i>olonyi</i>
Lake ...	<i>lienga</i>	<i>yao</i>	<i>nianjet</i>
Lamb ...	<i>shimeme</i>	<i>yeim</i>	<i>arawet mengich</i>
Language ...	<i>lusungu</i>	<i>hosi</i>	
Late, to be ...		<i>wiwil</i>	<i>koikeyo</i>
Laugh, to ...	<i>-zekha</i>	<i>nyero</i>	<i>karori</i>
Lay eggs, to ...	<i>-rera</i>	<i>toko</i>	<i>koyi</i>
Lazy ...	<i>umurengu,</i> <i>-umutufu.</i>	<i>nyap</i>	<i>choriren</i>
Lead ...	<i>indolio</i>	<i>nyarigara</i>	<i>koita</i>
Leader...	<i>umwiratzi</i>	<i>tuonuge</i>	<i>korom</i>
Leaf ...	<i>lisafu</i>	<i>yat-th</i>	<i>sokondet</i>
Leak, to ...	<i>-ronya</i>	<i>chuer</i>	<i>bunibek</i>
Lean, to be ...	<i>-ngha</i>	<i>uöl</i>	<i>kasaget</i>
Leather ...	<i>ikisero</i>	<i>pien</i>	<i>mwito</i>
Leave, to (go out) ...	<i>-rula</i>	<i>uok</i>	<i>mande</i>
Left hand ...	<i>umukata, umuk-</i> <i>hono mukassi.</i>	<i>koracham</i>	<i>katam</i>
Leg ...	<i>shirengi</i>	<i>ugwandi</i>	<i>kielto</i>
Leopard ...	<i>ingwi</i>	<i>kwach</i>	<i>yablanket</i>
Lessen, to ...	<i>-kakbasia</i>	<i>war</i>	<i>ingiru</i>
Letter ...			
Liar ...	<i>umuwei</i>	<i>muriambo</i>	<i>kënu</i>
Licentious ...	<i>ewanga wakassi,</i> <i>-umutamba</i>		<i>kibroteo</i>
Lick, to ...	<i>-khomba</i>	<i>nang</i>	<i>mel</i>
Lid ...	<i>olicho</i>	<i>laüm</i>	<i>ker</i>
Lift, to...	<i>-chinga</i>	<i>ting</i>	<i>sut</i>
Lightning ...	<i>ikhupa</i>	<i>umal</i>	<i>ilat</i>
Lights (of animal) ...	<i>amadsukhu</i>	<i>kirñi</i>	<i>puondet</i>
Limit ...	<i>oluakho</i>	<i>kizeo</i>	<i>rorobet</i>
Linger, to ...	<i>-shinda</i>	<i>udeko</i>	<i>ketibiken</i>
Lion ...	<i>linani</i>	<i>subur</i>	<i>nyetundo</i>
Lizard ...	<i>likhokome (large);</i> <i>liviakala (small).</i>	<i>ogwe</i>	<i>cherengisiet</i>
Lip ...	<i>umunwa</i>	<i>dendi</i>	<i>kotit</i>
Load ...	<i>umuzigo</i>	<i>wich</i>	<i>loilet</i>
Locust ...	<i>izige, pl. tzizige</i>	<i>dedi</i>	<i>cheringindet</i>
Log ...	<i>lichenga</i>	<i>kiziki</i>	<i>subenet</i>
Loins ...	<i>mukhongo</i>	<i>nungo</i>	<i>suwet</i>
Long ...	<i>murambi</i>	<i>bor</i>	<i>koi</i>
Loose, to ...	<i>-wolula</i>	<i>goin</i>	<i>itiach</i>
Loss ...	<i>tsimbi</i>	<i>pinya chama</i>	<i>kabet</i>
Louse ...	<i>inda</i>	<i>niugo</i>	<i>sirek</i>
Love, to ...	<i>-chama</i>	<i>ahero</i>	<i>achomin</i>
Luck ...	<i>lukuyanzili</i>	<i>chieng</i>	<i>kosich</i>
Lungs ...	<i>amadsukhu</i>	<i>kirñi</i>	<i>puondet</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Mad	<i>amalalu</i>	<i>neko</i>	<i>kibteleliet</i>
Maggot	<i>inyendi</i>	<i>kudini</i>	<i>niendin</i>
Magic	<i>amaloko</i>	<i>juok</i>	<i>ponin</i>
Make, to	<i>-kola</i>	<i>tim</i>	<i>aite</i>
Man	<i>umundu</i>	<i>thano</i>	<i>chito</i> or <i>chi</i>
Manner	<i>shirewe</i>	<i>gini</i>	<i>kerike</i>
Many	<i>amangi</i> and <i>awangi</i>	<i>ngnen</i>	<i>chang</i>
Mark	<i>liwala</i>	<i>kite</i>	<i>peroot</i>
Market	<i>shiuro</i>	<i>siro</i>	<i>siro</i>
Marriage	<i>oweha</i>	<i>mihaha</i>	<i>kemoot</i>
Married, to be... ..	<i>kwewa</i>	<i>onyome</i>	<i>ketunis</i>
Marrow	<i>owutunduri</i>	<i>onthuntho</i>	<i>mwaitabkawet</i>
Marry, to	<i>-kua</i>	<i>niumbo</i>	<i>ketunis</i>
Mat (sleeping)... ..	<i>lisero</i> (a hide, sleep on hides).	<i>thin</i>	use <i>mwito</i> (a hide)
Matter (pus)	<i>amafira</i>	<i>tutu</i>	<i>purutek</i>
Measure, to	<i>-chera</i>	<i>pör</i>	<i>ker</i>
Me	<i>esiye</i>	<i>an</i>	<i>ane</i>
Meat	<i>inyama</i>	<i>ringho</i>	<i>pendo</i>
Medicine	<i>umsala</i>	<i>yat-th</i>	<i>ketik</i>
Medicine man... ..	<i>mfumo</i>	<i>yatiet-th</i>	
Middle... ..	<i>akari</i>	<i>diere</i>	<i>kwen</i>
Midwife	<i>umwivusia</i>	<i>yacholo</i>	<i>toretindet</i>
Monkey	<i>lishen</i>	<i>ongner</i>	<i>tisiet</i> (<i>kima</i>) <i>kereret</i> (<i>tumbili</i>)
Milk	<i>maueri</i>	<i>chak</i>	<i>chigo</i>
Milk, to	<i>-shera</i>	<i>nietho</i>	<i>ke</i>
Millet	<i>amaweri</i>	<i>bäl</i>	<i>musongek</i>
Miscarry, to	<i>-ruludza</i>	<i>okethore</i>	<i>kakerup</i>
Mist	<i>linanongwe</i>	<i>löch</i>	<i>kiburienget</i>
Mistake	<i>liwi</i>	<i>bai</i>	<i>kachilil</i>
Molest, to	<i>-nyasia</i>	<i>chandure</i>	<i>kenyelila</i>
Month	<i>umwezi</i>	<i>dui</i>	<i>arawet</i>
Moon	<i>umwezi</i>	<i>dui</i>	<i>arawet</i>
Morning	<i>msuri</i>	<i>ukinyi</i>	<i>korun</i>
Morrow, to-, day after... ..	<i>mutsur</i> , <i>mutsur</i> <i>undi</i> .	<i>kän</i> , <i>urui</i>	<i>mutai</i> , <i>kweain</i>
Mosquito	<i>isüno</i>	<i>sunä</i>	
Moth	<i>likuyukuyu</i>	<i>aininya</i>	<i>tababuriet</i>
Mother	<i>mama</i>	<i>mama</i>	<i>eyu</i>
Mound... ..	<i>litulo</i>	<i>püt-th</i>	<i>tuhwet</i>
Mountain	<i>shikulu</i>	<i>got</i>	<i>tulwenyo</i>
Mouth	<i>umunwa</i>	<i>thok</i>	<i>kotet</i>
Move, to	<i>-sitia</i>	<i>sudi</i>	<i>nakte</i>
Mud	<i>litoi</i>	<i>chudtho</i>	<i>natatia</i>
Mucus (mouth)	<i>amare</i>	<i>olao</i>	<i>ulek</i>
Murder, to	<i>-wira</i>	<i>negi</i>	<i>kabar</i>
My	<i>ishanje</i> or <i>wanje</i> ...		
Nail, finger	<i>litera</i>	<i>kugono</i>	sing. <i>siet</i> , pl. <i>siok</i>

English.	Lu-Wanga of Awa-Rimi group.	Nije or Tho-Luo.	Nandi.
Naked ...	<i>wutsua</i> ...	<i>duk</i> ...	<i>mutinyegi</i>
Name ...	<i>elira</i> ...	<i>ning</i> ...	<i>kainet</i>
Nape of neck ...	<i>amakhano</i> ...	<i>tōk</i> ...	<i>kimutit</i>
Narrow ...	<i>-nyereri</i> ...	<i>pōt</i> ...	<i>tenden</i>
Navel ...	<i>lik-hofi</i> ...	<i>injokha</i> ...	<i>ketowet</i>
Neck ...	<i>likhosi</i> ...	<i>gnoot</i> ...	<i>katit</i>
Near ...	<i>-hambi</i> ...	<i>chegini</i> ...	<i>legit</i>
Needle ...	<i>olikera</i> ...	<i>reu</i> ...	<i>katet</i>
Neighbour ...	<i>umuchesa</i> ...	<i>enyawadwa</i> ...	<i>choroniet</i>
Nest ...	<i>shitzo</i> ...	<i>sugul</i> ...	<i>kortab taret yet</i> (bird)
Net ...	<i>luero</i> ...	<i>useru</i> ...	
New ...	<i>shi-ia</i> ...	<i>nien</i> ...	<i>lél</i>
News ...	<i>amasungo, ama-</i> <i>kuho.</i>	<i>wach</i> ...	<i>kagas</i>
Night ...	<i>mushiro</i> ...	<i>utieno</i> ...	<i>kemboi</i>
Nipple ...	<i>inuniro</i> ...	<i>thuno</i> ...	<i>kinet</i>
No ...	<i>taoi</i> ...	<i>oyo</i> ...	<i>achicha</i>
Noise ...	<i>olukhu</i> ...	<i>koko</i> ...	<i>kimwe</i>
Nonsense ...	<i>umaiano</i> ...	<i>oja</i> ...	<i>cholworgin</i>
Noon ...	<i>nishiteri</i> ...	<i>othiambo</i> ...	<i>bēt</i>
Noose ...	<i>lifundukho</i> ...	<i>aruwetu</i> ...	<i>ūch</i>
North ...	...	<i>ugwe</i> (not a real name).	<i>murōt</i>
Nose ...	<i>amolo</i> ...	<i>oom</i> ...	<i>seroot</i>
Nostril ...	<i>lisula sulwi</i> ...	<i>ie...</i> ...	<i>tungwek</i>
Not ...	<i>taoi</i> ...	...	<i>maine</i>
Not yet ...	<i>ashiri</i> ...	<i>podí</i> ...	<i>toma</i>
Nourish, to ...	<i>kakula</i> ...	<i>kwat-th</i> ...	<i>iage</i>
Now ...	<i>wulano</i> ...	<i>gonye</i> ...	<i>rani</i>
Number ...	<i>okuwala</i> ...	<i>kwan</i> ...	<i>ata</i>
Nurse, to (a child) ...	<i>lera</i> ...	<i>dot-th</i> ...	<i>kikisini</i>
Oath ...	<i>shilulu</i> ...	<i>uka</i> or <i>kwiri</i>	<i>petataien</i>
Observe, to ...	<i>-linga</i> ...	<i>gni</i> ...	<i>iroh</i>
Occupation ...	<i>emirimo</i> or <i>zianji</i>	<i>maga</i> ...	<i>kimiet</i>
Often ...	<i>atutu</i> ...	<i>ngnen</i> ...	<i>kasakte</i>
Oil ...	<i>mafura</i> (ghee); <i>zinunu</i> (semsem).	<i>duolo</i> ...	<i>mwaita</i>
Old ...	<i>shikhofu</i> or <i>inkho-</i> <i>fu, umkhofu.</i>	<i>chōn</i> ...	<i>kaosiet</i>
Old age ...	<i>ukhofu</i> ...	<i>utegino</i> ...	<i>poyo</i>
On ...	<i>ekulu</i> ...	<i>polo</i> ...	<i>barak</i>
Once ...	<i>lulala</i> ...	<i>nyadi chiel</i>	<i>achogu</i>
Open ...	<i>i-wutsua</i> ...	<i>nono</i> ...	<i>magerat</i>
Open, to ...	<i>wolula</i> ...	<i>um</i> ...	<i>itiach</i>
Opportunity ...	...	<i>aiōt</i> ...	<i>para</i>
Out ...	<i>luanyi</i> or <i>uluka</i>	<i>woko</i> ...	<i>sang</i>
Overcome, to ...	<i>-ula</i> ...	<i>ohingo</i> ...	<i>katemenen</i>
Overturn, to ...	<i>-kalukasia</i> ...	<i>loki</i> ...	<i>ivech</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Owe, to	-wanza	aholo	pisindo
Ox	chei	bōch	eito
Pad, grass, for the head	ingara	tach	ngatiet
Paddle(n).	ingasi	raiwe	
Pain, to	-luma	ohinya	kasus
Paint	ipala	kite	ngariet
Palm of hand	shikalarwo	sigalo	rubaito
Pardon, to	-leshiri	wene	mwaele
Parrot			
Partridge	shikuku	akuru	taiwet
Pass, to	-wtra	kathi	kosirto
Path	injira	izo	oret
Patient, to be	-ikhala	par	mwite
Pay, to... ..	-runga	chul	itiokwa
Peace	miaiano	guok	tilyet
Peel	likhowa	opoko	giririot
Pepper (chillies)	amalali	rori	
Perhaps	ifwano	meta	izo
Perspiration	oluya	luya	kawotck
Pig	imbidzi	mbithi	toret
Pigeon	liusi	akuru	tibtuget
Pillar	isiro	siro	lumewek
Pillow	ishodza	tach	melo
Pimple... ..	tsinondawalai	kwonyo	kwaichek
Pinch, to	-linga	be	mogot
Pipe, tobacco	olukata, (stem); kwes, (bowl).	kwesi	teretabumotet tobacco
Pit	owino	būr	kiringet
Place	ahandu	kamoro	ieto
Place, to	-whika	kan	kagonor
Plait, to	-wassa	dual	yaite
Plant, to	-rdka	pedthi	kol
Plantain	liremwa	rabolo	mokomek
Plaster, to	-oma	mōu	mal
Plate	shiteru	ohodtha	keseret (of skin)
Play, to	-shina	tugo	kurareni
Plenty	vialala	gnēn	niatat
Pluck feather, to	-manya	lōin	pūt
Plug up, to	-kwikala	din	kēr
Plunder, to	-nula	yaki	karebi
Point	umunwa	thogi	gnatēp
Poison	ufira	ufira	
Pole for punting	umwanuko	moho	
Pool	lihenga	dago	otebwet
Poor	umanani	thier	pananet
Porcupine	isekessa	chiru	sabitiat
Porridge	ovusuma	kuōn	kimiet
Porter	umuchingi	yāting	otwagek
Possessions	miando	gikimoko	mogoriot

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Potato (sweet)...	<i>liboni</i> ...	<i>rabon</i> ...	<i>robonek</i>
Pound, to ...	<i>-swaka</i> ...	<i>swagi</i> ...	<i>tui</i>
Pour out, to ...	<i>-tsuka</i> ...	<i>ol...</i> ...	<i>rong</i>
Poverty ...	<i>umanani</i> ...	<i>tier</i> ...	<i>pananet</i>
Powder, gun ...	<i>uwufwa</i> ...	... ..
Praise ...	<i>amalai</i> ...	... ..
Praise, to ...	<i>-chama</i> ...	<i>aiye</i> ...	<i>mie</i>
Pray, to ...	<i>-sawa</i> ...	<i>kwayo</i> ...	<i>kuna</i>
Precede, to ...	<i>-imira</i> ...	<i>telo</i> ...	<i>endoi</i>
Pregnant, to be ...	<i>eswiri</i> ...	<i>yach</i> ...	<i>prōt</i>
Present ...	<i>shabūtswa</i> ...	<i>medi</i> ...	<i>yokte</i>
Press, to ...	<i>-suta</i> ...	<i>sudi</i> ...	<i>nagte</i>
Press out, to ...	<i>tinya</i> ...	<i>be</i> ...	<i>chil</i>
Prison ...	<i>korombindo</i> ...	<i>duol</i> ...	
Privy ...	<i>mundango</i> ...	<i>woko</i> ...	<i>kiringet tabick</i>
Prohibit, to ...	<i>-kania</i> ...	<i>sinde</i> ...	<i>yētē</i>
Pull, to ...	<i>-kwesa</i> ...	<i>iwa</i> ...	<i>ichut</i>
Pull out, to ...	<i>-kula</i> ...	<i>piagi</i> ...	<i>gnussu</i>
Pure ...	<i>-lai</i> ...	<i>ler</i> ...	<i>karara</i>
Pursue, to ...	<i>-mulonda</i> ...	<i>ithi</i> ...	<i>irup</i>
Push, to ...	<i>-sindēkha</i> ...	<i>thīr</i> ...	<i>torte</i>
Put, to...	<i>-ramu</i> ...	<i>ket-thi</i> ...	<i>intē</i>
Put down, to ...	<i>-rula</i> ...	<i>ie...</i> ...	<i>itui</i>
Python ...	<i>iwaka</i> ...	<i>nielino</i> ...	<i>indaret</i>
Quake, to ...	<i>renga</i> ...	<i>kirini</i> ...	<i>kabotoni</i>
Quarrel ...	<i>imiero</i> ...	<i>thao</i> ...	<i>kibortus</i>
Quarrel, to ...	<i>-solana</i> ...	<i>uthao</i> ...	<i>kinerekini</i>
Quench, to ...	<i>-simia</i> ...	<i>nege</i> ...	<i>bagach</i>
Quick ...	<i>muno</i> ...	<i>pīo</i> ...	<i>soriki</i>
Rain ...	<i>ivula</i> ...	<i>kōt-th</i> ...	<i>robta</i>
Rain, to ...	<i>-kwa</i> ...	<i>kot-th chue</i> ...	<i>korowon</i>
Rainbow ...	<i>olicheka</i> ...	<i>ofudu</i> ...	<i>kwawultet</i>
Rain maker ...	<i>muchimba</i> ...	<i>yakot-th</i> ...	
Raise, to ...	<i>-chinga</i> ...	<i>ting</i> ...	<i>sūt</i>
Ransom, to ...	<i>-nunulula</i> ...	<i>war</i> ...	<i>itiogo</i>
Rat ...	<i>imberwa</i> ...	<i>iyeyo</i> ...	<i>muriat</i>
Raw ...	<i>imbisi</i> ...	<i>numu</i> ...	<i>tuon</i>
Razor ...	<i>ulumuo</i> ...	<i>murich</i> ...	<i>rotwetamet</i>
Reach, to ...	<i>-ula</i> ...	<i>tundu</i> ...	<i>kaiet</i>
Ready, to be ...	<i>-irengeka...</i> ...	<i>orumo</i> ...	<i>kerogo</i>
Reap, to ...	<i>-chesa</i> ...	<i>keyo</i> ...	<i>kes</i>
Reason (cause) ...	<i>ukufunana</i> ...	<i>nangno</i> ...	<i>imne</i>
Receive, to ...	<i>-pochera</i> ...	<i>konyi</i> ...	<i>nam</i>
Recollect, to ...	<i>-itsetira</i> ...	<i>par</i> ...	<i>oiti</i>
Red ...	<i>inzhokanyo</i> ...	<i>kwar</i> ...	<i>biriri</i>
Reed ...	<i>likata</i> ...	<i>udundu</i> ...	<i>kirondet</i>
Refuse, to ...	<i>-lowa</i> ...	<i>sinde</i> ...	<i>koyesia</i>
Regret, to ...	<i>-wira</i> ...	<i>asin</i> ...	<i>kabanan</i>
Regular ...	<i>viakhana</i> ...	<i>osi</i> ...	<i>oiechin</i>

English.	Lu-Wanga of Ava-Rimi group.	Nife or Tho-Luo.	Nandi.
Relations ...	<i>awefu</i> ...	<i>joa</i> ...	<i>tilionutik</i>
Reply ...	<i>kalusia</i> ...	<i>duoki</i> ...	<i>walte</i>
Reply, to ...	use <i>kalusia</i> , to re- turn.	<i>ie</i>	<i>walu</i>
Rest, to ...	<i>lūkha</i> ...	<i>iwe</i> ...	<i>kemun</i>
Return, to (pass.) ...	<i>kalūkha</i> ...	<i>duogi</i> ...	<i>waige</i>
Return, to (act.) ...	<i>-kalusia</i> ...	<i>duoki</i> ...	<i>icech</i>
Rhinoceros ...	<i>kiweo</i> ...	<i>umuga</i> ...	<i>kibsiriket</i>
Rice ...	... ..	... ..	...
Riches ...	<i>miando</i> ...	<i>mwando</i> ...	<i>mogoriot</i>
Right (hand), adj. ...	<i>mukhonomsaza</i> ...	<i>korochuich</i> ...	<i>eoot tabtai or tai</i>
Righteousness... ..	<i>ishina</i> ...	<i>chiengye</i> ...	...
Ring ...	<i>ingila</i> ...	<i>tere</i> ...	<i>chebkildet</i>
Ripen, to ...	<i>-iri</i> ...	<i>ochiek</i> ...	<i>karur</i>
Rise, used of the sun ...	<i>muwukwi</i> ...	<i>owōk</i> ...	<i>kavaiech</i>
River ...	<i>umwalo</i> ...	<i>kulo</i> ...	<i>ainet</i>
Road ...	<i>injira</i> ...	<i>iyo</i> ...	<i>oret</i>
Roast, to ...	<i>isira</i> ...	<i>thol</i> ...	<i>kisus</i>
Rob, to ...	<i>-iwa</i> ...	<i>kuo</i> ...	<i>kachor</i>
Rock ...	<i>lichina</i> ...	<i>kidi</i> ...	<i>koita</i>
Roof ...	<i>shirama</i> ...	<i>tado</i> ...	<i>kesiogūt</i>
Room ...	<i>kisika</i> ...	<i>lach</i> ...	<i>njor</i>
Rope ...	<i>umukoye</i> ...	<i>tōl</i> ...	<i>anwet</i>
Rot, to... ..	<i>-kuwa</i> ...	<i>ukwōk</i> ...	<i>kasamiset</i>
Round ...	... ..	<i>apūm</i> ...	<i>meimi</i>
Row ...	... ..	<i>dire</i> ...	<i>oret</i>
Row (noise) ...	<i>ulukhu</i> ...	<i>koko</i> ...	<i>bolot</i>
Rub, to ...	<i>-ulukunya</i> ...	<i>pa</i> ...	<i>tinding</i>
Rule, to ...	<i>-ingisua</i> ...	<i>okao</i> ...	<i>kakiu</i>
Run, to ...	<i>-irukha</i> ...	<i>ngwech</i> ...	<i>labat</i>
Rust ...	<i>tzinderiwende</i> ...	<i>wenyulo</i> ...	<i>simdo</i>
Sacrifice ...	<i>umisangu</i> ...	<i>musango</i> ...	<i>kirworchige</i>
Safe ...	<i>ifi-lai</i> ...	<i>nono</i> ...	<i>chomege</i>
Saliva ...	<i>amarē</i> ...	<i>ulao</i> ...	<i>ulek</i>
Salt ...	<i>umunyu</i> ...	<i>kado</i> ...	<i>munyek</i>
Salutation ...	<i>murembe</i> and <i>yoga</i>	<i>ukice</i> (used by men); <i>amosi</i> (by women).	...
Salute, to ...	<i>-shesia</i> ...	<i>ohombo</i> ...	<i>torokte</i>
Sand ...	<i>umieshi</i> ...	<i>lo</i>	<i>ungwunyek</i>
Sandals ...	<i>shilaru</i> , pl. <i>vilaru</i>	<i>owoche</i> ...	<i>sing., kweōt ; pl. kwonek</i>
Satan ...	<i>awafwa</i> ...	<i>masira</i> ...	<i>musambwan</i>
Satisfied, to be ...	<i>-ukura</i> ...	<i>iyengo</i> ...	<i>kobie</i>
Savage (n.) ...	... ..	<i>gēr</i> ...	<i>punyondet</i>
Say, to ...	<i>-sunga</i> ...	<i>wach</i> ...	<i>ongololi</i>
Scissors ...	... ..	... ..	...
Scorpion ...	<i>ishikoshakosha</i> ...	<i>rahi</i> ...	<i>melimeli</i>
Scratch, to (softly) ...	<i>-eka</i> ...	<i>gwonyerok</i> ...	<i>ingvarige</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Scum	<i>lifiro</i>	<i>iyenyo</i>	<i>pukandet</i>
Sea	<i>inyanza</i>	<i>nām</i>	<i>nianjet</i> (Nyanza)
Search, to	<i>-enya</i>	<i>duar</i>	<i>onai</i>
Season	<i>ulano</i>	<i>kare</i>	<i>kwen</i>
See, to	<i>-linga</i>	<i>inē</i>	<i>aro</i>
Seed	<i>imwo</i>	<i>kothi</i>	<i>kesuwek</i>
Seek, to	<i>-enya</i>	<i>duar</i>	<i>onai</i>
Seize, to	<i>-otira</i>	<i>maki</i>	<i>nām</i>
Select, to	<i>-lowola</i>	<i>ier</i>	<i>kwe</i>
Send, to (man on business).	<i>-ruma</i>	<i>ūr</i>	<i>koiokte</i>
Send, to (a thing)	<i>-ira</i>	<i>ter</i>	<i>ipchi</i>
Servant	<i>umurumwa</i>	<i>yaote</i>	<i>poyisi</i>
Serve, to	<i>-rumkha</i>	<i>tich</i>	<i>poyisiet</i>
Set, to (of sun)	<i>-ukwa</i>	<i>uyuso</i>	<i>koimen</i>
Set, to	<i>wikha</i> ... ..	... ..	<i>konor</i>
Sew, to... ..	<i>-naba</i>	<i>tuang</i>	<i>nāp</i>
Shadow	<i>shinekha</i>	<i>tipulo</i>	<i>uruet</i>
Shame... ..	<i>tisoni</i>	<i>ukilur</i> or <i>kodi</i>	<i>konyit</i>
Sharp	<i>ishimēno</i>	<i>bit-th</i>	<i>natep</i>
Sharpen, to	<i>-iakala</i>	<i>piak</i>	<i>ilioch</i>
Shave, to	<i>weka</i>	<i>liedo</i>	<i>nemu</i>
Sheath... ..	<i>olula</i>	<i>odipala</i>	<i>choget</i>
Shed	<i>lirumbi</i>	<i>kiru</i>	<i>kiriet</i>
Sheep	<i>likondi</i>	<i>rombo</i>	<i>kegiriet</i>
Shell	<i>likongolo</i>	<i>omonyu</i>	<i>kimuruvaget</i>
Shiver, to	<i>-renga</i>	<i>kirini</i>	<i>kaboton</i>
Shoot, to (an arrow)	<i>-lasso</i>	<i>chiel</i>	<i>mwak</i>
Short	<i>shi-m bikiti, umwi-bikiti.</i>	<i>chiek</i>	<i>nuach</i>
Shoulder	<i>ewekha</i>	<i>gōk</i>	<i>tikikiet</i>
Show, to	<i>-manyisia</i>	<i>niise</i>	<i>poriki</i>
Shut, to	<i>woha</i>	<i>tue</i>	<i>ker</i>
Sick, to be	<i>luvalu</i>	<i>otuo</i>	<i>omioni</i>
Sick man	<i>muluali</i>	<i>yatuo</i>	<i>mioni</i>
Sickness	<i>ubuluali</i>	<i>yamo</i>	<i>boroto</i>
Side	<i>ewileka</i>	<i>kōn</i>	<i>komosi</i>
Side (of body)	<i>nalu wafu</i>	<i>nyedi</i>	<i>koroswek</i>
Sign	<i>liwala</i>	<i>hosi</i>	<i>kakibel</i>
Silent, to be	<i>-lera</i>	<i>leng</i>	<i>sīs</i>
Simpleton	<i>umaiano</i>	<i>janono</i>	<i>beriberi</i>
Sin	<i>eshisihenu</i>	<i>uon</i>	<i>mongo</i>
Since ... ..	... ..	<i>niaka</i>	<i>yuginya</i>
Sing, to	<i>imbha</i>	<i>wer</i>	<i>kitieni</i>
Sister	(my sister) <i>mwana wifu</i> or <i>mbotso.</i>	<i>nyamera</i>	<i>kitubeche</i>
Sister-in-law	<i>mulamu</i>	<i>iura</i>	<i>pamuru</i>
Sit, to	<i>ikala</i>	<i>bedipeng</i>	<i>tebingwin</i>
Skin	<i>lisero</i>	<i>pien</i>	<i>ngoriet</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Skin, to ...	<i>-waka</i> ...	<i>piang</i> ...	<i>ieng</i>
Sky ...	<i>likulu</i> ...	<i>polo</i> ...	<i>poiliat</i>
Slave ...	<i>musumba</i> ...	<i>musumba</i> ...	<i>watwaget</i>
Sleep ...	<i>tsindolo</i> ...	<i>aiyul</i> ...	<i>ruondo</i>
Sleep, to ...	<i>khono</i> ...	<i>nindo</i> ...	<i>kōru</i>
Sleeping-place ...	<i>awuliri</i> ...	<i>tielo</i> ...	<i>itogut</i>
Sling ...	<i>tzingarangerani</i> ...	<i>urujiri</i> ...	
Slip, to ...	<i>-erera</i> ...	<i>iwer</i> ...	<i>chabai</i>
Slowly ...	<i>kahala</i> ...	<i>mōs</i> ...	<i>umutio</i>
Small ...	<i>-tutu</i> ...	<i>tin</i> ...	<i>minin</i>
Small-pox ...	<i>inundu</i> ...	<i>nundu</i> ...	<i>konjur</i>
Smart, to ...	<i>-iyaka</i> ...	<i>liet-th</i> ...	<i>keutut</i>
Smell, to ...	<i>-unya</i> ...	<i>unwi</i> ...	<i>samēs</i>
Smile ...	<i>litsekho</i> ...	<i>nyero</i> ...	<i>loriondet</i>
Smoke ...	<i>umosi</i> ...	<i>iro</i> ...	<i>ieto</i>
Smoke (tobacco), to ...	<i>-nywa</i> ...	<i>mathi ndaba</i>	<i>kul tumotet</i>
Smooth ...	<i>shi-torēre</i> ...	<i>pōt-th</i> ...	<i>chabai</i>
Snail ...	<i>likumunyu</i> ...	<i>aieny</i> ...	<i>murwaget</i>
Snake ...	<i>inzokha</i> ...	<i>tuol</i> ...	<i>erenet</i>
Snare, to ...	<i>-reka</i> ...	<i>chiki</i> ...	<i>tech</i>
Soap ...			
Soft ...	<i>torere</i> ...	<i>yum</i> ...	<i>chevai</i>
Soil ...	<i>lirowa</i> or <i>lilowa</i> ...	<i>lo...</i> ...	<i>umunyek</i>
Soldier ...	<i>msoliri</i> ...	<i>yawo</i> ...	<i>murennet</i>
Sole (of foot) ...	<i>liralō</i> ...	<i>pau</i> ...	<i>kel teves</i>
Son ...	<i>msiani</i> ...	<i>woda</i> ...	<i>lakwet</i> (general); <i>werinyu</i> (own son).
Son-in-law ...	<i>nakufiala</i> ...	<i>siwoda</i> ...	<i>sandet</i>
Song ...	<i>olimbo</i> ...	<i>wer</i> ...	<i>kotieni</i>
Sorcerer ...	<i>mulosi</i> ...	<i>yajuok</i> ...	<i>ponindet</i>
Sore ...	<i>likonso</i> ...	<i>athola</i> ...	<i>moet</i>
Sorry, to be ...	<i>-alubiri</i> ...	<i>okechu</i> ...	<i>kanerech</i>
Soul ...	<i>umoyo</i> ...	<i>duondi</i> ...	<i>mugutildo</i>
Sound ...	<i>ulukhu</i> ...	<i>koko</i> ...	<i>pulotet</i>
Sour ...	<i>lulu</i> ...	<i>gēr</i> ...	<i>ngwanin</i>
South ...	<i>ukwi</i> ...	<i>wo</i> ...	<i>lobore ? or murot</i>
Sow, to ...	<i>-laka</i> ...	<i>komo</i> ...	<i>kiletoi</i>
Speak, to ...	<i>-sunga</i> ...	<i>wach</i> ...	<i>gnalal</i>
Spear ...	<i>lifumo</i> ...	<i>tong</i> ...	<i>gnotet</i>
Spider ...	<i>ulububi</i> ...	<i>mbui</i> ...	<i>kiberoktet</i>
Spill, to ...	<i>-tsukha</i> ...	<i>ōl</i> ...	<i>tarate</i>
Spirit ...	<i>shehembekho</i> ...	<i>musango</i> ...	
Spit, to ...	<i>-fudza</i> ...	<i>gnōl</i> ...	<i>gnutete</i>
Spittle ...	<i>amare</i> ...	<i>olao</i> ...	<i>ulek</i>
Split, to ...	<i>-alasia</i> ...	<i>bar</i> ...	<i>pet</i>
Spoil, to ...	<i>ononi</i> ...	<i>ket-thi</i> ...	<i>kenyem</i>
Spoon ...	<i>umwiko</i> or <i>lunoko</i> ...	<i>uluthu</i> ...	<i>muganget</i>
Spotted ...	<i>makondo</i> ...	<i>radier</i> ...	<i>simorimor</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Spring ...	iroso ...	ubeto ...	iwoget
Squeeze, to ...	-tinya ...	be ...	chel
Staff ...	indaoushi ...	mudunga ...	kirukto
Stand, to ...	-ema ...	chung ...	tonun
Star ...	(morning star) isului; liningin- ingini.	sulwi ...	kecheik
Start, to (on caravan)...	-samūla ...	uot-th ...	kawe
Starve, to ...	-fire nzala ...	kech ...	ame rubet
Steal, to ...	-iwa ...	kuo ...	kachor
Stem (of tree)...	ekisina ...	kombe ...	kel
Step-father ...	baba ...	owadu guhuru ...	baba
Stick ...	indaoushi ...	lot-th ...	kirukto
Stone ...	lichina ...	kidi ...	koita
Stool ...	kisala ...	kōm ...	necheret
Stoop, to ...	-inama ...	lungiri ...	nuruke
Stop, to (act) ...	-ekalira ...	geng ...	rongwo
Story ...	tzingano ...	maneni ...	tangoch
Straighten, to ...	-lolosia ...	rie ...	iite
Stranger ...	mucheni ...	uendo ...	toondet
Strength ...	amani ...	teko ...	ui
Strike, to ...	kuya ...	chuo ...	pir
String, to ...	runga ...	urō ...	iwai
Strive with, to...	-ingana ...	pimerok ...	katemenen
Suck, to ...	-nuna ...	nodtho ...	kūl
Suffice, to ...	-wera ...	nyalo ...	keroginin
Sugar cane ...	mingonye ...	niang ...	
Sun ...	muwaso ...	chieng ...	asisto
Sunset ...	likwiri ...	euso ...	karmen
Surprise, to ...	wukha ...	aparo ...	koileti
Surround, to ...	-wotokhana ...	lori ...	oloku
Sweep, to ...	-eya ...	iwe ...	iwūch
Sweet ...	vi-lai ...	mit ...	anyin
Sweetheart ...	umutia wangi	ahero ...	langatenyo
Sweet potato ...	liboni ...	rabon ...	mabonik
Swell, to ...	-fimba ...	kuōt ...	kiabwa
Swim, to ...	-irama ...	abal ...	kerember
Swine ...	tzimbidzi ...	rabala ...	torok
Sword (sime) ...	ulukanga ...	legangala ...	rotwet
Sword (sheath of) ...	ulula ...	odē ...	choket
Syrup (honey)...	aroushi ...	kich ...	komiat
Tail ...	umishinga ...	ip ...	saruriet
Take, to ...	-bukula ...	kao ...	irep
Talk, to ...	-sunga ...	wach ...	kamwai
Tamarind ...	umkuha ...	uchwoga ...	wariek
Tame, to ...	-rukha ...	pet-th ...	ioge
Taste, to ...	-tema ...	bil ...	chamcham
Teach, to ...	manyisia ...	puonji ...	inat
Tear ...	-lisika ...	piwang ...	pekabko

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Teat ...	luweri ...	thuno ...	kutitabkinet
Tell, to...	-sungira ...	kone ...	moche
Thanks...	unyanziri ...	aiye ...	achome
That ...	shiria or ulia ...	incha ...	irogin
Thatch, to	-finba ...	um ...	siep
Their ...	viao or wao ...	gin ...	kinyi
Thick, to be	kali or mukhongo ...	nangno ...	yigis
They ...	awa-no (they have).	ma-gi ...	inyo
Thief ...	umwivi ...	yakuo ...	chorindet
Thin ...	-nyerere ...	pöt ...	tenden
Thing ...	-shindu ...	gimoro ...	ke
Thirst ...	owölo ...	ték ...	melen
This ...	ishi or uyu ...	-ka ...	ronyi
Thorn ...	liwa ...	kudtho ...	katet
Those ...	viria or walia ...	gi-ka ...	lo
Thread...	olusa ...	töl ...	inet
Thou ...	eve ...	in ...	inwe
Thresh, to	-ula ...	dän ...	utwi
Throat ...	ulimera ...	lūkūro ...	sindo
Thumb...	oluala lukali ...	fuoni ...	morenenio
Thunder, to	likulu (no verb)...	polo (no verb)	ilat (no verb)
Tie, to ...	-who ...	tue ...	irat
Till ...	izo-kalushia (no proper word.)	katta ...	kawe
Time ...	...	kare ...	kaietita
Tipsy, to be	-mera ...	mer ...	kabogit
Toad ...	-ukusheri ...	ogwal ...	kiptuang
Tobacco	indawa ...	ndawa ...	tumotet
Toe ...	oluala ...	kuguno ...	morri kabkelto
Toe (big)	oluala likali ...	matthon ...	mornenyu
Toll ...	ukho fa ...	giripenyi...	kigonigi
Tongue	olulimi ...	lep ...	nelebita
Tooth ...	rino, pl. ameno ...	lak ...	keldet
Tortoise	likut-ho ...	ūpūk ...	chekogochet
Town ...	litala ...	dala ...	kaita
Trade, to	-kūla ...	nyeo ...	keiolisi
Trap ...	umuwero ...	chik ...	mestet
Trap, to	-reka ...	mak ...	tech
Tread, to	-seno ...	nyon ...	tiech
Tree ...	umsala ...	olua ...	ketit
Tremble, to	-renga ...	kiriini ...	abotoni
Tribe ...	ulia or ikoro (clan) or inono.	hosi ...	pororiet
Trust, to	use -manyā ...	wāūt ...	koichamun
Turn, to (neut.)	kalukhana ...	loki ...	weike
Turn over, to	kolukasias ...	wichi ...	ivech
Tweezers	amaweki ...	ndemu ...	
Twins ...	ama-kwhano ...	kaiyo ...	saremek

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Udder ...	... <i>shiweri</i> ...	... <i>thuno</i> ...	... <i>kinet</i>
Ulcer ...	... <i>likonzo</i> ...	... <i>athola</i> ...	... <i>moiet</i>
Uncle ...	... <i>baba</i> or <i>tata</i> ...	... <i>wadi gu baba</i> (father's brother); ... <i>nera</i> (mother's brother). ...	... <i>mamanyu</i>
Under ...	... <i>hasi</i> ...	... <i>peng</i> ...	... <i>ungnwin</i>
Undo, to ...	... <i>-ovolula</i> ...	... <i>going</i> ...	... <i>itiach</i>
Undress, to ...	... <i>volula</i> ...	... <i>loing</i> ...	... <i>nimu</i>
Up above ...	... <i>mukulu</i> (up a hill); <i>mwi-kulu</i> (on top of house).	... <i>malu</i> ...	... <i>barak</i>
Uproar ...	... <i>ukuhuma</i> ...	... <i>koko</i> ...	... <i>kimwe</i>
Urinate, to ...	... <i>-inyala</i> ...	... <i>laiyo</i> ...	... <i>sukus</i>
Urine ...	... <i>amanyi</i> ...	... <i>lach</i> ...	... <i>sukusek</i>
Use, to ...	... <i>-lia</i> ...	... <i>tich</i> ...	... <i>kioltoi</i>
Useless ...	... <i>nefiwi</i> ...	... <i>hukaimano</i> ...	... <i>momie</i>
Vagina ...	... <i>shinyi</i> ...	... <i>thēr</i> ...	... <i>mugulet</i>
Valley ...	... <i>ivanda</i> ...	... <i>oura</i> ...	... <i>kereroot</i>
Very ...	... <i>muno</i> ...	... <i>ruok</i> ...	... <i>missing</i>
Vex, to ...	... <i>-nyasi</i> ...	... <i>chandere</i> ...	... <i>kanerech</i>
Village ...	... <i>lukala</i> ...	... <i>dala</i> ...	... <i>korit</i>
Violence ...	... <i>unwiri</i> ...	... <i>kwen</i> ...	... <i>cholvorgin</i>
Voice ...	... <i>umoyo</i> ...	... <i>duol</i> ...	... <i>tulunkta</i>
Vomit, to ...	... <i>-tsala</i> ...	... <i>gnōk</i> ...	... <i>kangnōn</i>
Vulture ...	... <i>ingosia</i> ...	... <i>achut-th</i> ...	... <i>motonda</i> (very large kind); ... <i>chebsongwet</i> (or- dinary)
Wages ...	... <i>ukupokea</i> ...	... <i>girichinge</i> ...	... <i>kotiek</i>
Wait, to ...	... <i>-linda</i> ...	... <i>riti</i> ...	... <i>kanya</i>
Walk, to ...	... <i>-chenda</i> ...	... <i>baio</i> ...	... <i>kowendoti</i>
Wall ...	... <i>ulikowa</i> ...	... <i>pala</i> ...	... <i>keringet</i>
Want, to ...	... <i>-enya</i> or <i>-sarva</i> ...	... <i>oduaro</i> ...	... <i>kamoche</i>
War ...	... <i>lie</i> ...	... <i>luenzi</i> ...	... <i>luget</i>
Wart ...	... <i>isundo</i> ...	... <i>sundu</i> ...	... <i>kamionet</i>
Wash, to ...	... <i>-osia</i> ...	... <i>loki</i> ...	... <i>iun</i>
Wash clothes, to ...	... <i>-osia</i> ...	... <i>loki</i> ...	...
Wash one's self, to ...	... <i>-isarva</i> ...	... <i>loki</i> ...	... <i>iunge</i>
Water ...	... <i>-amadzi</i> ...	... <i>pi</i> ...	... <i>pēk</i>
Way ...	... <i>injira</i> ...	... <i>iyō</i> ...	... <i>oret</i>
Wax ...	... <i>iwula</i> ...	... <i>hūla</i> ...	... <i>teminyet</i>
We ...	... <i>efue</i> ...	... <i>wan</i> ...	... <i>achek</i>
Weapon ...	... <i>ifimanalua</i> ...	... <i>tong</i> ...	... <i>karek</i>
Wear, to ...	... <i>-iwala</i> ...	... <i>iruak</i> ...	... <i>kalach</i>
Weep, to ...	... <i>-lira</i> ...	... <i>iwak</i> ...	... <i>kariri</i>
Weigh, to ...	... <i>-chera</i> ...	... <i>poruare</i> ...	... <i>kēr</i>
Well (n.) ...	... <i>iseweri</i> ...	... <i>bur</i> ...	... <i>oinet</i>
West ...	... <i>mumbo</i> ...	... <i>othiambo</i> ...	... <i>kaimen</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
Wet ...	<i>-nifu</i> ...	<i>yum yum</i> ...	<i>nyanyawa</i>
What ...	<i>shina</i> ...	<i>angno</i> ...	<i>mochine</i>
When ...	<i>liina</i> ...	<i>karangno</i> ...	<i>aou</i>
Where ...	<i>hena</i> ...	<i>ere</i> ...	<i>anu</i>
Whetstone ...	<i>liakalo</i> ...	<i>pagi</i> ...	<i>liteito</i>
White ...	<i>-lafu, -pala</i> ...	<i>rachar</i> ...	<i>lel</i>
Which ...	<i>ulihena</i> or <i>shiri-hena</i> .	<i>mane</i> ...	<i>ronyo</i>
Whore ...	<i>umutamba</i> ...	<i>jabayo</i> ...	<i>chiwaigeya</i>
Why ...	<i>shina</i> ...	<i>nangno</i> ...	<i>umne</i>
Wide ...	<i>-wambalifu</i> ...	<i>uyarere</i> ...	<i>teves</i>
Widow ...	<i>umukumba</i> ...	<i>uthier</i> ...	<i>musogot</i>
Wife ...	<i>umukassi</i> ...	<i>chi</i> ...	<i>kikitun</i>
Wilderness ...	<i>shiwala shumu</i> ...	<i>pāp</i> ...	<i>soi</i>
Wind ...	<i>umieka</i> ...	<i>yamu</i> ...	<i>koristo</i>
Window ...	<i>umuluo</i> ...	<i>utuich</i> ...	<i>korikonda ?</i>
Witchcraft ...	<i>ufira</i> ...	<i>ijuok</i> ...	<i>ponindet</i>
Witness ...	<i>ulutsi</i> ...	<i>yakōn</i> ...	<i>kimii</i>
Woman ...	<i>umukhano</i> (young woman) or <i>umukassi</i> .	<i>thako</i> ...	<i>koriket</i>
Wood ...	<i>msala</i> ...	<i>motuo</i> ...	<i>chebtamiat</i>
Work ...	<i>emirimo</i> ...	<i>tich</i> ...	<i>kapoyisi</i>
World ...	<i>shivala</i> ...	<i>penyi</i> ...	<i>emet</i>
Wound ...	<i>lifumera</i> ...	<i>bala</i> ...	<i>moiet</i>
Wrist ...	<i>amakhono</i> (no special name).	<i>fuoni</i> ...	<i>mongwet</i>
Write, to ...	...	<i>keo</i> ...	<i>kisiri</i>
Yam ...	<i>ifukwa</i> ...	...	<i>yakanyat, yakanek</i>
Yard (enclosure) ...	<i>uluanyi</i> ...	<i>dipo</i> ...	<i>sang</i>
Year ...	<i>umirika</i> ...	<i>hega</i> ...	<i>kenyit</i>
Yellow ...	<i>rabori</i> ...	<i>munuria</i> ...	...
Yes ...	<i>nifo</i> ...	<i>ero</i> ...	<i>we</i>
Yesterday ...	<i>ekulo</i> ...	<i>inyoro</i> ...	<i>yatkonye</i>
„ day before ...	<i>ekulululia</i> ...	<i>urue</i> ...	<i>oivn</i>
You ...	<i>enyue</i> ...	<i>in</i> ...	<i>agwek</i> or <i>ogwek</i>
Your ...	<i>shishio</i> or <i>o</i> ...	<i>mari</i> ...	<i>neng(n)u</i>
Young ...	<i>-toro</i> ...	<i>numu</i> ...	<i>gnarinari</i>
Zebra ...	<i>sishiamakondo</i> ...	<i>magwar</i> ...	<i>sigiriet ni serat</i>
I gave him ...	<i>namwerisia</i> ...	<i>namie</i> ...	<i>kiogorje</i>
I go ...	<i>ninzia</i> ...	<i>adthio</i> ...	<i>awendi</i>
I went ...	<i>nadzia</i> ...	<i>nadhio</i> ...	<i>kikworgen</i>
I know ...	<i>ndamanya</i> ...	<i>angneo</i> ...	<i>anget</i> or <i>onget</i>
I do not know ...	<i>sindamanya</i> ...	<i>akia</i> ...	<i>monget</i>
I say ...	<i>ndasungiri</i> ...	<i>awacho</i> ...	<i>angalal</i>
We say ...	<i>ifukusungiri</i> ...	<i>wawacho</i> ...	<i>kongololi</i>
They say ...	<i>wasungiri</i> ...	<i>giwacho</i> ...	<i>kangalal</i>
What do you say ?	<i>usungirorie</i> ...	<i>iwachangno</i> ...	<i>kengalal kingo</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
When are you going?...	<i>utziahena</i> ...	<i>ithikanyi</i> ...	<i>iuwenjeno</i>
Give me food? ...	<i>imberisi shiriwa</i> ...	<i>miachemu</i> ...	<i>vnogiam</i>
When are you coming? ...	<i>nawitze</i> ...	<i>ibirakarangno</i> ...	<i>inyunao</i>
When will you come? ...	<i>nawitzeri</i> ...	<i>nibi karangno</i> ...	<i>inyunao</i>
I want to build a house	<i>nienya kumbakha- inzu.</i>	<i>aduario gero ot-th</i>	<i>amoch ategot</i>
Give me that stick? ...	<i>be indaoushi ire</i>	<i>mialodthino</i> ... stick	<i>kuno kirukto</i>
Which goat will you give me?	<i>imbusi irihena enaombe.</i>	<i>diel mani mani</i> goat which <i>mia.</i> give me	<i>kulekunoiko nartet</i> will you give goat <i>ingiro</i> which
Who comes in? ...	<i>wina wakaingira</i>	<i>gna modonjo</i> ...	<i>kulengong(n)onyo</i> <i>miso</i>
Cook the food? ...	<i>teeka shiriwo</i> ...	<i>tedi chemu</i> ...	<i>ikwain kimiet</i>
Go to fetch water ...	<i>tzitea madzi</i> ...	<i>thi itwompi</i> ... go fetch water	<i>kulech ui pek</i> to fetch go water
I am going to hoe the garden.	<i>ninzia, kulima, umugunda.</i>	<i>athi puru putho</i> ...	<i>awendi kiboti</i> <i>mbaret</i>
How many strings (of beads) is that fowl?	<i>ingokho eviuma, jinga.</i>	<i>tigadi agweno -no</i>	<i>kioli soniekata</i> <i>ngokiet</i>
How many children has your father?	<i>isocalinenda wana wanga</i>	<i>wuruno ginya</i> your father has he <i>tendo adi.</i> children how many	<i>kichoelatalakok</i> <i>chelechang</i>
Do you see those people?	<i>ulutsi wantu walia</i>	<i>inena joka</i> ...	<i>kule keropicho</i>
When are they going?	<i>wali watsiahena</i> ...	<i>githio kanyi</i> ...	<i>kule kakova</i>
That cow is mine ...	<i>ingonbe inianje</i> ...	<i>thenicha mara</i> ...	<i>tenyu nianynunet</i>
Is this gun yours? ...	<i>mirondo uno</i> <i>kukwo.</i>	<i>bundi ni mari</i> ...	<i>kuli nianynunet</i>
We make hoes from iron.	<i>kweranya tzim- bakho eviwa.</i>	<i>wathidtho kuwegi</i> <i>ninyo.</i>	<i>kulechaitor magom</i> <i>benyu</i>
Why art thou sleeping?	<i>ukhono?</i> ...	<i>eninda nangno</i> ...	<i>kalasiru</i>
This man ...	<i>mundu uyu</i> ...	<i>gnatini</i> ...	<i>chele chiji</i>
That man ...	<i>mundu ulia</i> ...	<i>gnaticha</i> ...	<i>chele chichio</i>
This tree ...	<i>msala uko</i> ...	<i>yathini</i> ...	<i>ketit iyo</i>
That tree ...	<i>msala kulia</i> ...	<i>yathicha</i> ...	<i>ketin</i>
This thing ...	<i>eshindishi</i> ...	<i>gine</i> ...	<i>ronyi kio</i>
That thing ...	<i>eshindushiria</i> ...	<i>ginicha</i> ...	<i>ronyin kin</i>
My house ...	<i>inzu yangi</i> ...	<i>oda</i> ...	<i>kōnyu</i>
Thy house ...	<i>inzio</i> ...	<i>odi</i> ...	<i>kōnyunyo</i>
His house ...	<i>inzu iyo</i> ...	<i>ode</i> ...	<i>kōbchi</i>
Our town ...	<i>litala liefu</i> ...	<i>dalawa</i> ...	<i>korikio</i>
Your country ...	<i>lilowa lienyo</i> ...	<i>pinyo</i> ...	<i>orengwo</i>
Their children...	<i>awana wcnyo</i> or <i>wawo.</i>	<i>nyitindigi</i> ...	<i>lakokwa</i>
Their cattle ...	<i>tzingombe tziao</i> ...	<i>thogi</i> ...	<i>rochundowa</i>
Their things ...	<i>evintu viao</i> ...	<i>gigi</i> ...	<i>kingwa</i>

English.	Lu-Wanga of Awa-Rimi group.	Nife or Tho-Luo.	Nandi.
The birds flew away ...	amanuni kapa-lushie,	winyo odum ...	kotarerin
Can you see me? or Are you able to see me?	ukundala kua ...	dinya neno ...	ichele maiero
I am unable to see you	sinyala kulala-kuha.	okanyal neni ...	maiero
Go (imperative) ...	tsia ...	thio ...	ooi
Come ...	itsa ...	bi ...	inyo
Two trees ...	misala kiviri ...	yen ario ...	ketik aieng
Two cows ...	tzingombe tziwiri ...	tho kario... ..	tuk aieng
The men want poles to build with.	awandu wenyu misala chokum- beshira.	giduaro ien magi- gedo.	mechio keb ketik
Many people were with the chief.	awandu awangi walino mwami.	yamangnen kan- yachel guruot-th.	chelipichomitelai toriat
Who is there?... ..	wina ulio ...	gnamantie ...	o(n)g(n)onyo
He is at the shamba ...	alina na mugunda	mano nikapotho ...	cheleko embar
One	endala and shi- lala.	achiel	agenyn
Two	{ wa-wiri vi-wiri ... ki-viri tzi-wiri ... }	} ario	aieng
Three	{ wa-taru tzi-taru ki-taru vi-taru ... }	} adek	somok
Four	-nne	angwen	angwan
Five	-ranu	abich	moot
Six	sasaba	auchiel	moot akakengi or lo
Seven	-ranu na-wili ...	abichigario or abirio.	moot akaien or tisap
Eight	munane (does not change), or -ranu na-taru.	abichi gadek or aboru.	moot akangwan or sesit
Nine	-ranu na-nne, or shicnda (does not change).	abichi gangwen ...	sokol
Ten	ekumi	apar	taman
Eleven	ekumi na ndala ... shi-lala	apare gachiel ...	taman akagengi
Twelve... ..	ekumi na wa-wiri " vi-wiri	" gario	" akaien
Thirteen	" wa-taru " vi-taru	" gadek	
Twenty	makum kawiri ...	pirario	tiptem
Thirty	kataru	piro adek	sosom
Hundred	esha kumira ...	aga or gana ... 200 agario or ganario.	40-aratam 50-konom 60-taman akolo 70 " tisap 100-pokol

CONJUGATION OF THE VERBS "COME" AND "WANT" IN *Lu-Wanga*, *Tho-Luo*, and *Nandi*.

Mood and Tense.	English.	<i>Lu-Wanga</i> .	<i>Tho-Luo</i> .	<i>Nandi</i> .
Imperative	Come	<i>idza</i>	<i>bi</i>	<i>nyoo</i>
Indicative present	I come	<i>nziidza</i>	<i>abiro</i>	<i>ainiuni</i> or <i>nioni</i>
	Thou comest	(<i>ewe</i>) <i>widza</i>	<i>inibiro</i> or <i>ibiro</i>	<i>kenyo</i>
	He comes	<i>iedza</i>	<i>obiro</i>	<i>neninyoni</i>
	We come	<i>twidza</i>	<i>wanowabiro</i> or <i>wabiro</i> .	<i>kibwoni</i>
	Ye come	<i>inyu mwidza</i>	<i>unubiro</i>	<i>kobwa</i>
Indicative future	They come	(<i>inbabu</i>) <i>wedza</i>	<i>gi-biro</i>	<i>kabwa</i>
	I shall come	<i>nanzidze</i>	<i>angaanabi</i>	<i>kanyoni</i>
	Thou wilt come.	<i>winawidze</i>		
	He will come	<i>nayedze</i>		
	We will come	<i>natwidze</i>		
Indicative past	Ye will come	<i>inyu namwidze</i>		
	They will come.	<i>awanamwidze</i>		
Negative present	I came	<i>ndalimwidziri</i>	<i>nabiro</i>	<i>kianyo</i>
Infinitive	I come not	<i>sinanzidza</i>	<i>ungekabi</i>	<i>menyoni</i> or <i>monyuni</i> .
	To come	<i>okwidza</i> or <i>kuwidza</i> .	<i>obiro</i>	
Imperative	Want	<i>enya</i>		
Indicative present	I want	<i>nicnya</i>	<i>aduario</i>	<i>amoché</i> (<i>anyo</i>)
	Thou wantest	<i>wenya</i>	<i>iniduario</i> or <i>iduario</i> .	<i>imoché</i>
	He wants	<i>inyenya</i>	<i>oduario</i> or <i>enoduario</i> .	<i>omochéawe</i>
	We want	<i>twenya</i> or <i>kwenya</i> .	<i>wanuwaduario</i>	<i>kimoché</i>
	Ye want	<i>inyumwenya</i>	<i>unuduario</i>	<i>neomoché</i>
Future	They want	<i>wenya</i> or <i>uwa-wenya</i> .	<i>giduario</i>	<i>omoché</i>
	I shall want	<i>nanyenzi</i>	<i>anganaduari</i>	<i>kamachamach</i>
Past	I wanted	<i>nenya</i> or <i>nali-enyiri</i> .	<i>naduario</i>	<i>kikaamach</i>
Infinitive	To want	<i>okwenya</i>	<i>oduario</i>	
Negative present	I do not want	<i>sinyienya</i>	<i>adagi</i>	<i>momoché</i>

Substantives.

It is instructive to examine the various methods of forming the plurals of the nouns in the languages dealt with in this work.

In the Bantu group the plurals are made by variations of the prefix; in the Nilotic and Nandi group by the addition of suffixes or by alteration of the final syllable.

The methods of constructing the plurals in the Nilotic Tho-Luo are quite distinct from the Bantu forms ; they are as follows :—

Examples.

			Singular.		Plural.
Class	I.	Plural formed by addition of suffix <i>tot</i> .	<i>sere</i> ... ..	...	<i>seretot</i>
			<i>le</i> ... ..	...	<i>letot</i>
"	II.	Plural formed by addition of suffix <i>ngnen</i> . The middle <i>n</i> sometimes becomes <i>w</i> for euphony.	<i>winyo</i>...	...	<i>winyongnen</i>
			<i>tong</i> ... ..	...	<i>tongwen</i>
"	III.	Prefix <i>e</i> becomes <i>gi</i> .	<i>enuwadu</i> ...	...	<i>ginuwadu</i> or <i>ginuwadwa</i>
"	IV.	Terminal <i>l</i> becomes <i>k</i> .	<i>diel</i> ... ..	...	<i>diek</i>
Class	V.	Plural formed by the addition of <i>iji</i> ; if there is a final vowel in the word it is usually dropped.	<i>chong</i> or <i>chonga</i>	...	<i>chongiji</i>
			<i>lak</i> ... ..	...	<i>lakiji</i>
"	VI.	Terminal vowel, usually <i>u</i> or <i>o</i> , becomes <i>i</i> .	<i>wer</i> or <i>weru</i> ..	...	<i>weri</i>
			<i>rombo</i>...	...	<i>rombi</i>
"	VII.	No change	<i>lueta</i> ... ..	...	<i>lueta</i>
"	VIII.	Irregular plurals, a few examples are :—			
		Singular.		Plural.	
		<i>Awang</i> (an eye)...	...	<i>wanga</i>	
		<i>Diang</i> (cow),	...	<i>dok</i> , possibly a variation of Class IV.	
		<i>Ot</i> (house)	...	<i>udi</i>	
		<i>hega</i> (year)	...	<i>hegini</i>	

In the Nandi language there is really only one method of forming the plural, and that is by cutting off the last syllable and adding *ik*, *ek* or *ok*; if this procedure renders the word not euphonious the penultimate syllable is freely adjusted to suit.

Examples.

			Singular.		Plural.
Ape ... ..	...	...	<i>moset</i> ... ..	...	<i>mosonik</i>
Arm... ..	...	...	<i>coot</i> ... ..	...	<i>euck</i>
House ... ..	...	...	<i>kōt</i> ... ..	...	<i>koriek</i>
Axe ... ..	...	...	<i>aiwet</i> ... ..	...	<i>aonek</i>
Banana ... ..	...	...	<i>makomyet</i> ...	...	<i>makomek</i>
Bow ... ..	...	...	<i>kwanget</i> ...	...	<i>kwangok</i>
Cat ... ..	...	...	<i>duswet</i> ... ..	...	<i>duswok</i>
Hippopotamus	...	...	<i>makasta</i> ... ..	...	<i>mokuswek</i>
Egg... ..	...	...	<i>koita</i> ... ..	...	<i>koiek</i>
Devil ... ..	...	...	<i>masambonin</i> ...	...	<i>masambwan</i>

This last form of plural appears to be unique.

The supposed Nyamwezi Relationship.

On page 8 I advanced the theory that the Bantu Kavirondo originally came from the southward through the Kossova highlands, and following up this line of argument I have made some comparisons of the Nyamwezi language with the Lu-Wanga and Kisii, and the resemblances are in many cases most striking.

Take for example the singular and plural prefixes of substantives in Lu-Nyamwezi :—

		Singular.			Plural.
Class	I.	<i>Mu</i>	...	...	<i>wa</i>
"	II.	<i>Mu</i> or <i>mw</i>	...	...	<i>mi</i>
"	III.	<i>N</i> or <i>m</i>	...	...	<i>n</i> or <i>m</i>
"	IV.	<i>Ki</i> or <i>ch</i>	...	...	<i>ji</i>
"	V.	<i>I</i> or <i>li</i>	...	...	<i>mi</i> or <i>ma</i>
"	VI.	<i>Lu</i>	...	...	<i>n</i> or <i>nu</i> or <i>mu</i>
"	VII.	<i>Ka</i>	...	...	<i>tu</i>

If a comparison is made with the corresponding substantive prefixes in Lu-Wanga just given it will be seen that the points of resemblance are very marked. The Wa-Nyamwezi seem to have lost the old plural prefix *tzi* which survives in Kavirondo, and to have introduced one which is *ka* in the singular and *tu* in the plural, which has, I believe, a near relative in the *ka* and *bu* prefixes of Lu-Ganda. I believe that generally speaking the Nyamwezi language is more highly developed, and this is what one would expect, Nyamwezi country having been on the main native trade route which has been in vogue for upwards of 100 years, whereas Kavirondo has till recent years been quite cut off from outside influences by hostile neighbours on all sides.

Before leaving this subject two more examples will be given, a comparison of the simple conjugation of a verb and the pronouns in the two languages :—

	<i>Lu-Nyamwezi.</i>	<i>Lu-Wanga.</i>
I come ...	... <i>ndwiza</i> ...	... <i>nzidza</i>
Thou comest ...	... <i>uliwiza</i> ...	... (<i>eve</i>) <i>widza</i>
He comes ...	... <i>aliwiza</i> ...	... <i>iedza</i>
We come ...	... <i>tuliwiza</i> ...	... <i>twidza</i>
You come ...	... <i>muliwiza</i> ...	... <i>inyumwidza</i>
They come ...	... <i>waliwiza</i> ...	... (<i>inbabu</i>) <i>wedza</i>
To come ...	... <i>kwiza</i> ...	... <i>okwidza</i> or <i>ku-widza</i>
Come (imper.) ...	... <i>iza</i> ...	... <i>idza</i>

The comparison of the pronouns is as follows :—

	<i>Lu-Nyamwezi</i>	<i>Lu-Wanga.</i>
I ...	... <i>nene</i> ...	... <i>wenyeni</i>
Thou ...	... <i>wewe</i> ...	... <i>eve</i>
He or she ...	... <i>uwe</i> ...	... <i>iye</i>
We ...	... <i>iswe</i> ...	... <i>efue</i>
You ...	... <i>imwe</i> or <i>ing'wi</i> ...	... <i>enyue</i>
They ...	... <i>awo</i> ...	... <i>awa</i> (<i>no</i>)

I have, I consider, adduced enough evidence to demonstrate that there are many striking resemblances between the Nyamwezi language and the Bantu language of Kavirondo, but how far the language test can be relied on (as settling the origin of a race) is a doubtful question, and such factors as racial customs, place names, names of people, implements, products cultivated, etc., must all be carefully compared before an absolutely final decision on the point under consideration can be arrived at.

CHAPTER VII.

MISCELLANEOUS VOCABULARIES: I.—*Kossova*.

English.	<i>Kossova</i> or <i>Kisii</i> .	English.	<i>Kossova</i> .
Ant ...	... <i>isinzi</i> , white ant; ... <i>kimonyo</i> "siafu" ... soldier ant; <i>kis-</i> ... <i>anako</i> , black ant.	Door ...	... <i>ikige</i> , ewige
Antelope ...	...	Dream ...	... <i>komera</i>
Ape ...	... <i>lichore</i>	Drum ...	... <i>engoma</i>
Arm ...	... <i>okuwoko</i> , pl. <i>miko-</i> ... <i>woko</i>	Ear ...	... <i>uto</i> , <i>amuto</i>
Arrow ...	... <i>umogwe</i> , pl. <i>imegwe</i>	Egg ...	... <i>ligina</i> , <i>amagina</i>
Axe ...	... <i>ikisiri</i> , pl. <i>ivisiri</i>	Elephant ...	... <i>enjou</i> , <i>chinjoo</i>
Back ...	... <i>mugongo</i>	Eleusine grain	... <i>owoli</i>
Banana ...	... <i>matoki</i>	(<i>wimbi</i>)	
Beard ...	... <i>kindevu</i>	Excrement ...	... <i>amawi</i>
Bee ...	... <i>chinjuki</i>	Eye ...	... <i>liso</i> , <i>amaiso</i>
Beer ...	... <i>amarua</i>	Face ...	... <i>uwusio</i> , <i>amasio</i>
Belly ...	... <i>inda</i> , pl. <i>chinda</i>	Fat ...	... <i>amauta</i>
Bird ...	... <i>enyoni</i> , pl. <i>chinyuni</i>	Finger ...	... <i>ichiara</i> , <i>ivira</i>
Blood ...	... <i>manyinga</i>	Fear ...	... <i>iruka</i>
Body ...	... <i>umuwiri</i>	Fire ...	... <i>muriro</i>
Bow ...	... <i>uata</i> , pl. <i>amata</i>	Fish ...	... <i>enzwi</i> , pl. <i>sinzwi</i>
Bone ...	... <i>liuga</i> , pl. <i>mauga</i>	Foot ...	... <i>kugulu</i> , pl. <i>magulu</i>
Brains ...	... <i>abongo</i>	Forest ...	... <i>linani</i>
Breast ...	... <i>kikua</i>	Fowl ...	... <i>engoko</i> , <i>achingoko</i>
Brother ...	... <i>ndugiani</i> , sing., ... <i>ndugiani</i> , pl.	Ghost ...	
Buffalo ...	...	Goat ...	... <i>imburi</i> , <i>achimhuri</i>
Buttocks ...	... <i>eniuma</i>	God ...	... <i>iviricha</i>
Canoe ...	... <i>uvatu</i>	Grass ...	... <i>unyanzi</i>
Cat ...	... <i>kisimba</i> , <i>misimba</i>	Ground ...	... <i>maloa</i>
Chief ...	... <i>isekawa</i>	Ground nut ...	... <i>imbandi</i> , <i>chim-</i> ... <i>bandi</i>
Child ...	... <i>umwisia</i> , <i>umwisiki</i>	Guinea-fowl ...	... <i>ikanga</i> , <i>chikanga</i>
Cloth ...	... <i>engoho</i>	Gun ...	... <i>mugango</i>
Cocoanut palm ...	...	Hair ...	... <i>etukia</i>
Country ...	... <i>rirowa</i>	Hand ...	... <i>ekesanya</i>
Cow ...	... <i>encombe</i> , <i>chombe</i>	Head ...	... <i>mutwi</i>
Crocodile ...	... <i>uwuvi</i>	Heart ...	... <i>ankoro</i>
Day ...	... <i>muwaso</i>	Heel ...	... <i>ikitalengi</i>
Dhurra (<i>mtama</i>) ...	... <i>amaamba</i>	Hippopotamus ...	... <i>engubo</i>
Dog ...	... <i>esesi</i>	Honey ...	... <i>amana</i>
Devil ...	... <i>uruswa</i>	Horn ...	... <i>chingunjara</i>
		Horse ...	
		House ...	... <i>eniumba</i>
		Hunger ...	... <i>injara</i>
		Hyena ...	... <i>yangao</i>

English.	Kossova.	English.	Kossova.
Iron ...	<i>ikiuma</i>	Stone ...	<i>ligina, amagina</i>
Island ...		Sun ...	<i>muwaso</i>
Ivory ...	<i>erino, pl. amaino</i>	Tear ...	<i>liliga, amaliga</i>
Knee ...	<i>eliru</i>	Testicles ...	<i>chingetia</i>
Knife ...	<i>umoyu</i>	Thief ...	<i>umwiri, awevi</i>
Leg ...	<i>kigwatu, pl. ivi-watu</i>	Thing ...	<i>echentu, ivintu</i>
Leopard ...	<i>engo</i>	Thorn ...	<i>iligwa, amagwa</i>
Lips ...	<i>ekowa</i>	Tobacco ...	<i>tumbatu</i>
Magic ...	<i>umuroki</i>	To-day ...	<i>lero</i>
Maize ...	<i>matumo</i>	Toe ...	<i>liala, viala</i>
Man ...	<i>umuntu</i>	Tongue ...	<i>umini</i>
Meat ...	<i>enyama</i>	Tooth ...	<i>lino, amaino</i>
Monkey ...	<i>linyani</i>	Town ...	<i>umuchi, imichi</i>
Moon ...	<i>umutienyi</i>	Tree ...	<i>umuti imiti</i>
Mountain ...	<i>ikilima</i>	Twins ...	<i>kisale</i>
Nail (of finger or toe)	<i>uruchala, chinjala</i>	Urine ...	<i>usinyora</i>
Name ...	<i>naienga, mbarenga</i>	War ...	<i>isegi</i>
Neck ...	<i>irigoti</i>	Water ...	<i>amaji</i>
Night ...	<i>utuko</i>	White man ...	<i>muntu morabo</i>
Oil palm ...		Wife ...	<i>omoke, awake</i>
Ox (bull) ...	<i>eeri, ichieri</i>	Wind ...	<i>umbeo</i>
Bullock ...	<i>ntangana, ichin-tangana</i>	Witch ...	
Parrot ...		Woman ...	<i>mkungu, awak-ungu</i>
Penis ...	<i>emboro</i>	Wood ...	<i>chinko</i>
Pig ...	<i>enjiri (wart hog); embecchi (pig)</i>	Yam ...	
Pigeon ...		Year ...	<i>umwaka, miaka</i>
Place ...	<i>orogongo</i>	One ...	<i>ejemo</i>
Rain ...	<i>imbura</i>	Two ...	<i>wa-wili, chi-wili</i>
Rat ...	<i>embeba</i>	Three ...	<i>wa-tatu, chi-tatu</i>
River ...	<i>urochi</i>	Four ...	<i>wa-nne, chi-nne</i>
Road ...	<i>enjira, chinjira</i>	Five ...	<i>tano</i>
Sheep ...	<i>ingondi, chingondi</i>	Six ...	<i>tano na emo</i>
Sister ...	<i>nyarukha, chin-yarukha</i>	Seven ...	<i>tano na eviri</i>
Skin ...	<i>angoho (of goat); lisero (of ox)</i>	Eight ...	<i>tano na etatu</i>
Sky ...	<i>iriuba</i>	Nine ...	<i>kienda</i>
Sleep ...	<i>chitoto</i>	Ten ...	<i>ekumi</i>
Smoke ...	<i>eriuki</i>	Eleven ...	<i>ekumi na yemo</i>
Snake ...	<i>enjoka, chinjoka</i>	Twenty ...	<i>makumiyawiri</i>
Son ...	<i>umavisia</i>	Thirty ...	<i>makumiyatatu</i>
Song ...	<i>enyembo, zinyembo</i>	Forty ...	<i>makumiyanne</i>
Spear ...	<i>itumo, amatumo</i>	Fifty ...	<i>makumiyatano</i>
Spirit ...		Hundred ...	<i>emirongo ekumi</i>
Star ...	<i>engenengeni, chin-genengeni</i>	Thousand ...	
Stick ...	<i>inyimbo, chinyimbo</i>	I, me ...	<i>ninchi</i>
		Thou ...	<i>nururi</i>
		He ...	<i>nururio</i>
		We ...	<i>nitwi</i>

English.	Kossova.	English.	Kossova.
You	<i>ninwi</i>	I know	<i>namanyiti</i>
They	<i>embabu</i>	I know not	<i>tinkomanyi</i>
All	<i>wonzi, twenzi,</i> <i>vionzi</i>	Thou lovest... ..	<i>nanjiri</i>
This man	<i>muntuuiga</i>	We make	<i>ngokoraturi</i>
That man	<i>muntuulia</i>	We say	<i>nkonenaturi</i>
This tree	<i>umutiuga</i>	We sold not	<i>tinkugura</i>
That tree	<i>umutiulia</i>	He stinks	<i>nkonyari</i>
My house	<i>inyumbaane</i>	He steals	<i>uibiri</i>
Thy house	<i>inyumbayako</i>	They laugh	<i>kosakandi</i>
His house	<i>inyumbayake</i>	You weep	<i>kulirandi</i>
Our town	<i>umuchi wetu</i>	Why art thou sleep- ing?	<i>inki ukilalira</i>
Your country	<i>seno</i>	Where did he go?	<i>ngalaachiri</i>
Their children	<i>awana waro</i>	Where are you going?	<i>ngalaoichia</i>
Bad	<i>umuri</i> (person); <i>kivi</i> (thing).	Who comes in?	<i>norouliocheti</i>
Female		What do you say?	<i>ngakiokobora</i>
Good (nice pretty)	<i>ichia</i>	How do you make palm wine?	<i>amalua naya-</i> <i>kikokola.</i>
Great	<i>umuke, ageki</i>	What shall we drink?	<i>inkituraria</i>
Little	<i>kisinini.</i>	When art thou com- ing?	<i>indiriri wachiti</i>
Male		Give me food?	<i>ngowakima</i>
White	<i>mulafu</i>	I want a little stone	<i>ndetara, akagena</i> (I want) (little stone)
Here	<i>aiga</i>	Cut me a small stick.	<i>mbunira umuti</i> (cut me) (stick)
Black	<i>umumwamu</i>		<i>omoki.</i> (small)
Plenty	<i>chining</i>	Which (fowl) will you give me?	<i>ngoko eriri</i> (fowl) (which)
There	<i>alia</i>		<i>okonga.</i> (will you give)
No, not	<i>tindi</i>	He is inside the house.	<i>rebe nalinyumba</i> <i>yake.</i>
I am... ..		The birds flew away	<i>chinyoni ngalai-</i> (birds) (flew)
I bring	<i>na-kulete</i>		<i>chiri.</i> (away)
I come	<i>ngochandi</i>	He is taller than I ...	<i>numutambi incha</i> <i>numwengi</i>
I come not	<i>sinkoja</i>	The parrot screams... ..	<i>umuti umumu</i>
I dance	<i>kokosolia</i>	The rotten tree falls	<i>wagwiri.</i>
I die... ..	<i>ngokwandi</i>	Can you see me?	<i>nawaruleti</i>
I drink	<i>kunyawandi</i>	No, I cannot	<i>inshitinkorora</i>
I drank	<i>nanyaweti</i>		
I drank not... ..	<i>njatinkunywa</i>		
I eat... ..	<i>nkuliandi</i>		
I eat not	<i>tindalia</i>		
I give	<i>kokoandi</i>		
I give you	<i>najengokoha</i>		
I gave him	<i>namoeti</i>		
I go	<i>rogendandi</i>		
I went	<i>nagendeti</i>		
I kill them	<i>naweiteti</i>		

MISCELLANEOUS VOCABULARIES: II.—*Ketosh, Elgumi, Lusinga or Chula, and Eldorobo.*

English.	Ketosh.	Elgumi.	Lusinga or Chula. (Spoken by the Awa-Ware.)	Eldorobo (of Eldama Ravine).
After ...	<i>ukaloti</i> ...	<i>kanyanona</i> ...	...
All ...	<i>wosi, vyosi</i> ...	<i>kajokisi</i> ...	<i>vinovionom-bira</i> ...	
Arrow ...	...	<i>ekoyo</i> ...	<i>usungu</i> ...	<i>kortet</i>
Bad ...	<i>uvi</i> ...	<i>crono</i> ...	<i>mubi</i> ...	<i>iya</i>
Bad man ...	<i>mundu umuvi</i> ...	<i>erono</i> ...	<i>nyumubi</i> ...	
Bad men ...	<i>awandu awaivi</i> ...		<i>ingirizonambi</i> ...	
Banana ...	...	<i>alaboro</i> ...	<i>litoki</i> ...	
Beads ...	<i>vi-viuma</i> ...	<i>etipi</i> ...	<i>mititi</i> ...	<i>sonaiya</i>
Behind ...	<i>eniume</i> ...	<i>kokao</i> ...	<i>aliniuma</i> ...	
Bird ...	...	<i>egwenyi</i> ...	<i>enunyi</i> ...	<i>turitia</i>
Black ...	<i>si-mali</i> ...	<i>kirionan</i> ...	<i>kimwarnu</i> ...	<i>chatuen</i>
Blue ...	<i>si-usi</i> ...	...	<i>utwundu</i> ...	
Boma ...	<i>lukowa</i> ...	<i>eretata</i> ...	<i>diedipo</i> ...	
Bow ...	...	<i>akawa</i> ...	<i>uta</i> ...	<i>kweanda</i>
Brass wire ...	<i>kumkasa</i> ...	<i>esinit</i> ...	<i>kikomo</i> ...	
Brave ...	<i>mlafu</i> ...	<i>kadidengan</i> ...	<i>munene</i> ...	
Bring ...	<i>derera</i> ...	<i>kwaiona</i> ...	<i>embcko</i> ...	
Brother ...	<i>wandiasi</i> ...	<i>ndachakoni</i> ...	<i>wanuwenyu</i> ...	
Bull ...	<i>eunwa</i> ...	<i>masiniki</i> ...	<i>iri</i> ...	
Bullock ...	<i>kuhe</i> ...	<i>emongo</i> ...	<i>tangana</i> ...	
Butter ...	...	...	<i>mafuta</i> ...	
Call ...	<i>nolangi</i> ...	<i>konyara</i> ...	<i>mwete</i> ...	
Camel ...	...	...	...
Canoe ...	...	...	<i>amatu</i> ...	
Cattle ...	<i>ekafu</i> ...	<i>akitekungulo</i> ...	<i>ngombe</i> ...	<i>teta</i>
Cheap ...	<i>visala</i> (pl.); <i>yasala</i> (sing.)	<i>echokima</i> ...	<i>amingi</i> ...	
Child ...	<i>msoriri</i> , (male); <i>mukhana</i> (girl); <i>mweti</i> (in abstract).	<i>edwe, epese, ekoko</i> ...	<i>mwanamanto</i> ...	<i>lagwi</i>
Cloth ...	<i>nanga</i> ...	<i>mkuli</i> ...	<i>enguo</i> ...	<i>anye</i>
Come ...	<i>wichi</i> (imp.) ...	<i>dia</i> ...	<i>iza</i> ...	
Cooking pot...	<i>indekero</i> (for meat); <i>luicho</i> (for gruel).	<i>atakwa</i> ...	<i>kitemu</i> ...	<i>teret</i>
Cow ...	<i>sisonga</i> ...	<i>akiteng</i> ...	<i>edvasi</i> ...	
Crocodile ...	...	...	<i>igwina</i> ...	
Day ...	<i>kumusi</i> ...	<i>parani</i> ...	<i>mowaso</i> ...	
Day before yesterday.	<i>lichoneka</i> ...	<i>kolongoye</i> ...	<i>izuzi</i> ...	
Devil ...	...	...	<i>usewi</i> ...	
Die ...	...	<i>atwanare</i> ...	...	<i>ugame</i>
Dog ...	<i>imbwa</i> ...	<i>ekinoko</i> ...	<i>imbwa</i> ...	
Donkey ...	<i>esigiria</i> ...	<i>elimunyanga</i> ...	<i>etikiri</i> ...	

English.	Ketosh.	Elgumi.	Lusinga or Chula.	Eldorobo.
Do you know?	<i>wasimanya</i>	<i>makerara</i>	<i>umanyiri</i>	
Drink	<i>nonwa</i>	<i>kumata</i>	<i>kunyua</i>	
Ear		<i>akiti</i>		<i>itit</i>
Earth	<i>lilowa</i>	<i>clipo</i>	<i>eloa</i>	<i>ngwen</i>
Eat	<i>kulia</i>	<i>kunyama</i>	<i>kuria</i>	<i>kām</i>
Egg		<i>abei</i>	<i>egi</i>	
Elephant		<i>etome latuk</i>	<i>njofu</i>	
Expensive	<i>chahanlalala</i>	<i>kiseja</i>	<i>usima</i>	
Eye		<i>akongo</i>	<i>eriso</i>	<i>onye</i>
False	<i>uli-muvei</i>	<i>ibileri</i>	<i>oweiri</i>	
Fast	<i>lukali</i>	<i>noinoi</i>	<i>yangua</i>	
Far	<i>alei</i>	<i>eluana</i>	<i>ale</i>	
Father	<i>papa</i>	<i>papakana</i>	<i>baba</i>	
Finger	<i>oluala</i>	<i>ibokori</i>		<i>marene</i>
Finished	<i>chi-wereko</i>	<i>kadaona</i>	<i>marire</i>	
Fire	<i>kumuriro</i>	<i>akimi</i>	<i>muriro</i>	<i>māt</i>
Fish			<i>cmvua</i>	
Fight (v.)	<i>ku-pani</i>	<i>ejir</i>	<i>kubana</i>	
Food	<i>vrio</i>	<i>etapa</i>	<i>usima</i>	
Foot	<i>si-etako</i>	<i>akecho</i>	<i>ugulu</i>	
Forest				<i>dimda</i>
Fowl		<i>akokor</i>	<i>ngoho</i>	
Game	<i>isani</i>	<i>etiang</i>	<i>tiang</i>	
Giraffe	<i>changewa</i>	<i>okori</i>	<i>aburu</i>	
Girl	<i>mukhana</i>	<i>epese</i>	<i>kakiala</i>	
Go	<i>noche</i>	<i>koloto</i> or <i>alosito</i>	<i>genda</i>	<i>kowa</i>
Goat	<i>imbusi</i>	<i>ekini</i>	<i>embuzi</i>	<i>nego</i>
Good	<i>ulai</i>	<i>jokuna</i> or <i>aka-jukan</i>	<i>milungi</i>	<i>chingno</i>
Grass	<i>unyassi</i>	<i>enya</i>	<i>usui</i>	
Great		<i>loka polon</i>		<i>neo</i>
Hair		<i>etim</i>		<i>bute</i>
Hand	<i>si-amberi</i>	<i>akani</i>	<i>ukono</i>	<i>coot</i>
He	<i>ninyoyo</i>	<i>ungolo</i>	<i>kinoniki</i>	
Head	<i>kumuriwi</i>	<i>eko</i>	<i>mutwe</i>	<i>metit</i>
He is coming	<i>ekeja</i>	<i>ebuni</i>	<i>enziza</i>	
He is going	<i>acha</i>	<i>kolotong</i>	<i>kuriajia</i>	
He is telling	<i>numboleri</i>	<i>kiro</i>		
Here	<i>ano</i>	<i>ene</i>	<i>ano</i>	
He told	<i>kirumuchoweri</i>			
He will tell	<i>akawoli</i>	<i>kiwro</i>		
Hill	<i>lukulu</i>	<i>imulu</i>	<i>kigiri</i>	<i>kaisamo</i>
His	<i>siewe</i>	<i>elango</i>	<i>viyangi</i>	
Hoe		<i>emeleku</i>	<i>inbagho</i>	
How many?	<i>wa-liwenga</i> (animate objects); <i>vi-livinga</i> (inanimate objects).	<i>wa-mwasai</i>	<i>viweriwingi</i>	
Hunt		<i>amej</i>		<i>gasach</i>

English.	Ketosh.	Elgumi.	Lusinga or Chula.	Eldorobo.
I ...	isi ...	ongo ...	ninzia ...	
I want ...	imbekho ...	itungali ...	leta ...	
In front ...	iveni ...	kingaren ...	atangiti ...	
Iron ...	... ..	eswat ...	echuma ...	
Iron wire ...	lusasa ...	eswat ...	enal ...	taborgwi
Iron chain ...	... ..	... ..	... ..	sirimyo
Knife ...	... ..	ekileng ...	mwembe ...	
Lake ...	litiwa ...	ekare ...	nyanza ...	
Leg ...	... ..	akejen ...	... ..	chatit
Lion ...	itolani ...	nyatuni ...	endui ...	netwinda
Maize ...	... ..	ekurididi ...	kaduma ...	
Make ...	icho-koleli ...	borelo ...	... ..
Man ...	mseja ...	atalapai ...	msaza ...	chita
Many men ...	awandu wawangi ...	epu ...	ingira ningi ...	
Mtama ...	kamahemba ...	emumwa ...	maemba ...	
Meat ...	inyama ...	ekiring ...	nyama ...	
Milk ...	kamaweri ...	akilli ...	mawere ...	chigo
Moon ...	... ..	elap ...	umwezi ...	arawet
My ...	siasi ...	borangi ...	kiyangi ...	
Near ...	kahambi ...	koirera ...	ahambi ...	
Neck ...	... ..	murising ...	gosi ...	
No ...	sisiasi ...	niamun ...	ichunga (kimanyiri).	
Nose ...	... ..	... ..	... ..	seroot
Now ...	luno ...	lolo ...	katio ...	
One man ...	mundu aliwinen- geni.	ebe ...	mulala ...	
Peace ...	usali ...	ekinok ...	emume ...	
Plain ...	... ..	... ..	... ..	turgut
Price ...	kuvenja ...	akiseja ...	okolotia ...	
Quarrelsome ...	wkamaya ...	... ..	... ..
Rain ...	ifula ...	ekiro ...	mvula ...	ngurouani
Red ...	si-wesemu ...	lokaranguan ...	chakanyu ...	biriri
Rhinoceros ...	... ..	anusing ...	... ..	kipgami
River ...	luluchi ...	enguololo ...	uluzi ...	ainet
Road ...	ngira ...	croto ...	njira ...	
Salutation ...	murembi ...	mata and yoka yoka	msawa, ekui	
Shall reach ...	ukholi ...	doliungni ...	... ..
Shamba ...	kumukunda ...	emana ...	msiri ...	
Sheep ...	likesi ...	emerikeki ...	gonde ...	arte
Shield ...	ingao ...	(chikumba) ebuku	kikumbi ...	longet
Sister ...	mkanawasi ...	ndachakang epesi	umwivu muhal	
Skin ...	... ..	cjamu ...	... ..	ngoriet
Sleep ...	kona ...	kupero ...	gona ...	karu
Slow ...	mbola ...	adio adio ...	yampola ...	
Small ...	... ..	matit ...	... ..	umini
Smoke ...	lilisi ...	elap ...	eliosi ...	

English.	Ketosh.	Elgumi.	Lusinga or Chula.	Eldorobo.
Snake ...	<i>indemu</i> ...	<i>emunu</i> ...	<i>ujoka</i> ...	
Son ...	<i>msoriri</i> ...	... ..	... ..
Speak ...	<i>wola</i> ...	<i>kioro</i> ...	<i>vola</i> ...	
Spear ...	<i>kamafumo</i> ...	<i>ekwara</i> ...	<i>ifumo</i> ...	<i>motit</i>
Stars ...	... ..	... ..	... ..	<i>porlik</i>
Stone ...	... ..	<i>amuru</i> ...	... ..	<i>kwaita</i>
Take away ...	<i>iniusia</i> ...	<i>konyono</i> ...	<i>tola</i> ...	
Tell ...	<i>mworeni</i> ...	<i>kinera</i> ...	<i>mborene</i> ...	
There ...	<i>itai</i> ...	<i>elwana</i> ...	<i>eria</i> ...	
Tobacco ...	... ..	<i>taba</i> ...	<i>etaba</i> ...	<i>tumatet</i>
Teeth ...	... ..	<i>ekela</i> ...	<i>amino</i> ...	<i>kelek</i>
They will tell	<i>wakaroli</i>	... ..	... ..
To-day ...	<i>luno</i> ...	<i>lolo</i> ...	<i>biviri waleto</i>	
To-morrow ...	<i>kumkamba</i>	<i>taparacho</i>	<i>inkio</i> ...	
Trees ...	<i>kimirongolo</i>	<i>ekito</i> ...	<i>miti</i> ...	<i>turokwi</i>
True... ..	<i>ni-checho</i> ...	<i>ibelu</i> ...	<i>mkoborene</i> <i>adala</i>	
Unripe ...	<i>sivisi</i> ...	<i>achanon</i> ...	<i>kibisi</i> ...	
Village ...	<i>lukala</i> ...	<i>ere</i> ...	<i>mgizi</i> ...	<i>ngaita</i>
Wait ...	<i>nindao</i> ...	<i>kiteroono</i> ...	<i>dinde</i> ...	
Want ...	... ..	<i>akikoto</i> ...	... ..
War... ..	<i>liye</i> ...	<i>ejori</i> ...	<i>iye</i> ...	
Water ...	<i>kamechi</i> ...	<i>akipi</i> ...	<i>mazi</i> ...	<i>bék or pék</i>
Water-hole ...	<i>iseveri</i> ...	<i>echori</i> ...	<i>izwa</i> ...	
What ...	<i>sina</i> ...	<i>inyanangoro</i>	... ..
Where ...	<i>sirihena</i> ...	<i>cborana</i> ...	<i>ere</i> ...	
White ...	<i>si-ewange</i>	<i>akwanguan</i>	<i>ikieru</i> ...	<i>nyeleli</i>
White man ...	... ..	... ..	<i>umweru</i> ...	
Who... ..	<i>evinanu</i> ...	<i>unguai</i> ...	... ..
Whose ...	<i>chenanu</i> ...	<i>kanguai</i> ...	... ..
Woman ...	<i>mkassi</i> ...	<i>eberu</i> ...	<i>muhala</i> ...	<i>koroko</i>
Yesterday ...	<i>ikoloa</i> ...	<i>parani</i> ...	<i>izo</i> ...	
You ...	<i>cwenanu</i> ...	<i>iong</i> ...	<i>ninzerebi</i>	
Your ...	<i>sisio</i> ...	<i>langelo</i> ...	<i>nechao</i>	
One ...	<i>ndala</i> ...	<i>epe also apuru</i>	<i>ulala</i> ...	<i>agengi</i>
Two ...	<i>awa or vi-wiri</i>	<i>are</i> ...	<i>iwiri</i> ...	<i>aié</i>
Three ...	<i>ki-taru</i> ...	<i>auni or uni</i>	<i>isatu</i> ...	<i>somok</i>
Four... ..	<i>chi-nne</i> ...	<i>aungwen or ongwen</i>	<i>nne</i> ...	<i>angwan</i>
Five... ..	<i>chi-rano</i> ...	<i>ekan or akanyi</i>	<i>etano</i> ...	<i>moot</i>
Six ...	<i>isasaba</i> ...	<i>kanyi</i> or <i>akanya</i> } <i>kape</i> ...	<i>mkaga</i> ...	<i>elo</i>
Seven ...	<i>chirano na siviri</i>	<i>kanyi-kare</i>	<i>msamvu</i> ...	<i>sisab</i>
Eight ...	<i>chirano na sitatu</i>	<i>kanyi kauni</i>	<i>munane</i> ...	<i>sisit</i>
Nine... ..	<i>chirano na chinne</i>	<i>kanyi-ki-ongwoni</i> or <i>akanya kang-</i> <i>wun.</i>	<i>kiende</i> ...	<i>sokol</i>
Ten ...	<i>ekumi</i> ...	<i>atomon</i> ...	<i>ekumi</i> ...	<i>toman</i>
Hundred	<i>egana</i> ...	

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[illegible]



Collotype H. KLEINMANN & Co

Photo by WINSCH, Nairobi

Panoramic view of Kisumre & E. shores of Lake Victoria Nyanza
The bay in foreground is the port at the terminus of the Nyanza Bay



Colotype by H. KLEINMANN & Co

Photo by WINSON, Nairobi

Ja-Luo or Nilotic Kavirondo
Chief Kitoto and his warriors



Collotype H KLEINMANN & Co

Photo by WINSCH, Narrobi

Masai Warriors



Collotype H. KLEINMANN & Co

Photo by WINSCH, Nairobi

Kavirondo native of Kitotos
Nilotic group, or Ja Luo



Collotype H. KLEINMANN & Co

Photo by WINSCH, Nārrobi

Kavirondo natives of Kitotos
Nilotic group or Ja-luo

The centre figure is an unmarried girl: the figures to right and left are married women
(Note decorated goat skin, sign of marriage)

REPORT

OF

Papers and Discussion at the Cambridge Meeting of the
British Association, 1904,

ON THE

ALLEGED PHYSICAL DETERIORATION OF THE PEOPLE

AND

THE UTILITY OF AN ANTHROPOMETRIC SURVEY.

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THE ALLEGED PHYSICAL DETERIORATION OF THE PEOPLE.

By Professor D. J. CUNNINGHAM, M.D., D.C.L., F.R.S.

Chairman of the Anthropometric Committee of the British Association.

Mr. PRESIDENT,—

I consider that it is appropriate, in every respect, that a discussion upon the alleged progressive physical deterioration of the people should take place in this section.

The question is, no doubt, complex, and contains much which, strictly speaking, may hardly be considered to lie within our province; still, on the other hand, it presents certain aspects which directly concern the anthropologist and upon which he is specially qualified to express an opinion.

Further, by lucky chance, the time for engaging in this discussion is eminently appropriate. Within the last few days the admirable Report of the Inter-departmental Committee, appointed by Government to inquire into the matter, has been issued, and public interest on the question has been quickened again into life.

In last week's *Nature*¹ this Report was described as an "epoch-making" document. This is, indeed, high praise, but I believe that it is fully justified. For my own part I do not think that I have ever read a Report which promises to be of such real value, in so far as the well-being of the British race is concerned, nor one of such vast importance in respect of the solution of many of the social problems of our time.

That there is deterioration—very marked physical deterioration in certain sections of the community—no one is likely to deny. This is brought out clearly and forcibly in the Report referred to. Still I anticipate that the chief finding of the Committee, viz., that there is no evidence of a general progressive physical deterioration of the people of these Islands, is one which will meet with the approval of all anthropologists who have given attention to the matter.

It is true that the conditions of living during the last half century or so have been greatly altered. Indeed, it may be questioned if, at any other time in a similar period of history, so marked a disturbance in this respect has taken place.

- (a) Owing to agricultural depression and other causes, there has been a great movement of the people from the rural districts into the towns. The country districts have thus become depleted, whilst the towns have become more or less overcrowded.

¹ August 11, 1904, p. 346.

- (b) Compulsory education, leading to the confinement of young, and frequently hungry, badly nourished children in schools—often badly ventilated—has been enforced.
- (c) Female labour in factories and other urban places of employment has greatly increased.
- (d) The character of the food taken by the people has undergone a marked change.
- (e) Emigration (chiefly from Ireland) has been active, and by this means the young, the strong, and the enterprising members of the community have been drained away to add to the strength and the virility of other countries.

These are a few of the conditions of life in which we see a change, and it is reasonable to suppose that the alteration has not been unattended by some effect upon the physical standard of the people.

Still the marked reduction of the death-rate in the majority of the cities points to the fact that the deteriorating influence of overcrowding and poverty has, to some extent, been counteracted, and that through the efforts of philanthropists and also through useful legislative measures the national health has, in a measure, been preserved.

But there is another aspect presented by this question which should not be lost sight of. Through the lowering of the death-rate by improved hygienic precautions, the elimination of the weak and unfit has not been so complete in recent years as it formerly was, and there can be little doubt that the addition of these to the population must have tended to lower the general physical average of the people of these countries. On the other hand, however, it is reasonable to assume that the same hygienic measures have, at the same time, improved the conditions of living of the general mass of the people, and acted in such a way upon their physique as to counterbalance the lowering effect produced by the survival of a greater number of the weaker members of society.

Evidence at our Disposal in Regard to the Physical Condition of the People.

The evidence at our disposal regarding the physical condition of the people is very meagre. There are only two sources from which more or less definite information upon this matter can be obtained.

- (1) The statistical records of recruits who present themselves for admission to the Army.
- (2) The anthropometrical data which have from time to time been obtained by anthropologists, by educationalists who are interested in the growth of the school-boy, and by others who have employed the anthropometrical method to test the effect of factory life upon the young.

Neither one nor other of these at the present moment is sufficient to give a satisfactory idea of the national physique, and much less are they capable of

affording unimpeachable evidence upon the all-important point as to whether the physical standard of the people presents an upward or a downward tendency.

Recruiting statistics.—The first note of alarm, in regard to the physical condition of the people, was sounded by those responsible for obtaining a supply of efficient men for the Army. General Sir Frederick Maurice asserted that only two out of every five men who present themselves to the recruiting sergeant are found to be physically fit for military life.

This statement, even if only partially true, and for only one grade—and that the lowest—of society, is calculated to produce an uneasy feeling in the public mind. The country, therefore, owes to Sir William Taylor, Director-General of the Army Medical Department, a deep debt of gratitude for focussing the attention of the authorities upon the physical unfitness of the class from which our soldiers are derived and for having led the Government to institute that inquiry which has afforded such valuable results.

At the same time it must be admitted that the most unreliable evidence, regarding the general physique of the people, is that which is obtained from the recruiting records.

The class from which recruits are derived varies from time to time with the condition of the labour market.

When trade is good and employment plentiful it is only from the lowest stratum of the people that the Army receives its supply of men; when, on the other hand, trade is bad, a better class of recruit is available.

Consequently the records of the recruiting department of the Army do not deal with a homogeneous sample of the people taken from one distinct class.

In the Report of the Inter-departmental Committee this view is strongly and clearly expressed. The passage runs as follows:—

“29. In short, the examination of the official representatives of the recruiting system left upon the minds of the Committee the conviction, confirmed as it was by the evidence of other witnesses, that it would be as reasonable to argue from criminal statistics to the morals of the great mass of the people, as it would be to argue to their physical conditions from the feeble specimens that come under the notice of recruiting officers.”

Anthropometric data.—There cannot be a doubt that the Reports of the Anthropometric Committee of the British Association, published in the Transactions of the Association for the years 1878–1883, contain the most valuable information we possess on the subject of the national physique.

When the labours of this Committee came to an end in 1883, Mr. Francis Galton was its Chairman and Mr. Brabrook was its Secretary. I think it right that this should be specially mentioned, because what we owe to these gentlemen and the other members of the Committee for carrying out a work, the value of which was not so evident then as it is now, can hardly be adequately expressed. I am sure that it must be a source of deep gratification to the surviving members

of the Committee to note the importance which is attached to their observations at the present time.

But the British Association anthropometrical data were obtained more than twenty years ago, and there is little information of a similar kind acquired either before or since with which these data can be compared. All other anthropometrical details, which have been gathered since these Reports were published, have been the result of private enterprise on the part of anthropologists or of educationalists who have interested themselves in the growth of school children or of University students; and private effort is not capable of collecting the mass of facts which are required to enable us to pass a judgment upon so large a question as the standard national physique. Further, owing to the divergency of methods employed by different enquirers, data obtained in this way do not possess the same value as those that are collected by a central body which controls and regulates the manner in which the work is carried out.

One point which is established beyond all question is the remarkable influence which environment and nurture exercise upon the development and growth of the child as well as upon the standard of physical excellence attained by the adult. This is brought out most clearly in the tables given by the Anthropometrical Committee of the British Association (1883), and it has recently received striking corroboration at the hands of Professor Matthew Hay and Dr. Leslie Mackenzie.¹ According to the statistics supplied by the British Association Committee (1883), children vary to the extent of 5 inches in stature, and adults to the extent of $3\frac{1}{2}$ inches in stature, according as the circumstances under which they are reared are favourable or otherwise.

So sensitive, indeed, are the laws of growth to the influence of the surroundings amidst which an individual is placed, that, quite apart from racial distinctions, it has been shown that people who live in the more elevated and bracing districts, where there is a freer circulation of air, are physically superior to those reared in the alluvial plains.² A pure atmosphere and proper food are the chief essentials for the building up of a good physique. Whilst, therefore, there cannot be a doubt that changes in the conditions of life affect the growth of an individual or class, and that poverty, with its squalor, its bad feeding, and its attendant ignorance as to the proper nurture of the child, lowers in a marked degree the physical standard of the lower classes, it should be borne in mind that it by no means follows that a permanent and lasting effect is produced in the physique of the people subjected to these conditions.

In spite of the marked variations which are seen in the physique of the different classes of the people of Great Britain, anthropologists believe, with good reason, that there is a mean physical standard which is the inheritance of the people as a whole, and that no matter how far certain sections of the people

¹ *Report of the Royal Commission on Physical Training, Scotland, Volume I, 1903, Appendix IX, pp. 76 to 119.*

² *British Association Report, 1883, p. 266.*

may deviate from this by deterioration (produced by the causes referred to), the tendency of the race as a whole will always be to maintain the inherited mean.

In other words, those inferior bodily characters which are the result of poverty (and not vice, such as syphilis and alcoholism) and which are, therefore, acquired during the lifetime of the individual, are not transmissible from one generation to another. To restore, therefore, the classes in which this inferiority exists to the mean standard of national physique, all that is required is to improve the conditions of living, and in one or two generations the ground that has been lost will be recovered.

Teeth.—In one particular, I am afraid it cannot but be admitted that there are signs of a marked deterioration, which is not confined to one section of the community, but is prevalent in them all.

It is an obvious fact that the teeth of the people of the present time cannot stand comparison in point of durability with those of the earlier inhabitants of Britain. Those who have the opportunity of examining ancient skulls cannot fail to be struck with this. In such skulls it is common to notice the teeth much worn down through the coarse and gritty character of the food used in these early times, but still they are usually firmly implanted in the bony sockets of the jaws. Further, there is evidence that within comparatively recent times this degeneration of the teeth has been proceeding with especial rapidity. It is a significant fact that in a table issued by the Director-General of the Army Medical Department,¹ the number of recruits rejected for defects in the teeth is shown to have increased from 10·88 per 1,000 in 1891, to 49·26 per 1,000 in 1902. Probably the increase in the number of rejections from this defect partly arises from a greater stringency in connection with this physical requirement, but it is not likely that it is altogether due to this.

Indeed, the increased tendency in the present age to dental caries, and to early absorption of the walls of the sockets in the jaws in which the teeth are implanted, are matters which have been recently attracting special attention on the part of medical men.

Deformities due to exigencies of fashion.—But if there has been a manifest deterioration in the teeth, I believe that in certain other directions there has, within the last twenty-five years, been a marked improvement.

Those who have read Sir William Flower's delightful little book, entitled "Fashion in Deformity," know the tyranny which "fashion" exercises in almost all races, barbarous as well as civilised.

In so-called civilised countries, the two parts of the body which have suffered most from deformation, through the exigencies of fashion, are the female waist and the foot of both sexes.

Nature has fashioned the chest so that it is narrow above and wide below, this lower expansion being designed with the view of affording shelter and protection to the liver, stomach, and other delicate organs.

¹ *Brit. Med. Journ.*, November 21, 1903, p. 1339.

But "fashion" has issued its decree that nature, in shaping the human chest, has committed a serious blunder, and that the proper form of the thorax should be exactly the reverse of what nature has designed—in other words, that it should be wide above and narrow below; and with the view of correcting this error an instrument of compression, termed a corset, has been devised.

The physical deformity and the serious results which have ensued from tight-lacing are much greater than are usually supposed, but I think I am not wrong when I give expression to my conviction that this cause of deterioration is not nearly so prevalent as it was some twenty or thirty years ago.

The freer, more athletic, and healthier life led nowadays by most young women has conduced to bring about this most beneficial result.

But "fashion" has likewise ordained that the human foot is constructed upon a totally wrong principle. The great toe, it considers, is exalted above its merits, and "fashion" has, consequently, endeavoured to transfer the mechanical centre of the activity of the foot to the middle toe, or to the middle line of the foot.

This, and other interferences with the beautiful mechanism of the foot, have led to much distress and bodily deformity.

But it is not necessary to pursue this subject further. I believe that a better day has dawned for feet, as well as for waists. Happily, the æsthetic taste of the people is changing in regard to both these regions of the body.

Evolutionary structural changes in man.—But while I state my belief that, except in the case of the teeth, there is no sign of structural deterioration in the race, I would not have it supposed that I wish to assert that no structural changes are going on in the human body. The changes to which I refer, however, are slow of progress and minute in degree, and have to do with the gradual evolution of the race. It will readily be understood that no legislative measure, short of one devised with the view of arranging the matrimonial alliances of the nation, would have the slightest effect in retarding or accelerating the progress of these evolutionary changes.

Two of these evolutionary changes may be briefly referred to, seeing that they have an indirect bearing on certain points that have been raised in connection with the subject under discussion. It is probable that, in civilised peoples, the volume of the brain, and with it the size of the cranium, are undergoing a slight increase. For my own part, I am inclined to think that whilst in all probability the head of the new-born child shows little or no increase in its dimensions, the range of growth and the period of growth of the brain and cranium after birth have both been extended. There is reason to believe that education acts as a stimulant to brain-growth.

It would likewise appear probable that, in the white races of Europe, the jaws are undergoing a slow process of shortening. The stunted character of the wisdom or backmost teeth, the small amount of space allotted to them, their variability, their late appearance—and, indeed, their frequent failure to appear at all—bespeak this change in the jaws. Through this jaw-shortening, the teeth are reduced in

size, more crowded together, and therefore more liable to disease. Indirectly, this may tend to favour the early degeneration of the teeth, which is so marked a feature of the present age; but I take it that the real cause of this degeneration is the striking change which has taken place in the character of the food.¹

British Association Note on Female Pelvis and Higher Education of Women.

In the Report of the British Association Anthropometric Committee, published in the Transactions of the Association for 1883, there is a note (pp. 285 and 287) which requires some attention in connection with the present discussion. This note runs as follows:—

“To ascertain if there is any difference between the circumference of the skull as compared with that of the pelvis in adults of very different races of man, Mr. Roberts has measured the skulls and pelves of some European and Andamanese skeletons in the Museum of the Royal College of Surgeons, with the following results:”

(Then follow the measurements, which need not be given.)

“From these measurements it is obvious that the difference between the circumference of the head and the pelvis in the adult is much less in the large European than in the small Andaman race, and it is not improbable that the relatively small pelvis of the female Andamanese has been instrumental, in some measure, in differentiating that diminutive race. It is probably in this direction we must look for an explanation of the degenerating influences of town life and sedentary occupations, as they, together with the new movement for the higher education of women, favour the productions of large heads and imperfectly developed bodies of women in this and other civilised countries, and a corresponding disproportion between the size of the head and the circumference of the pelvis.”

I do not share the alarm which is expressed in this note in regard to the possible deteriorating effect which may ensue from the higher education of women. At the same time it must be admitted that a sufficient period has not elapsed to enable us to judge with any degree of certainty the full bearing of this movement upon the national physique. Indeed, the higher intellectual training of women, in so far as their bodily structure and the proper fulfilment of their physiological destiny is concerned, must still be considered to be in the experimental stage.

Still, twenty years have passed since the Report of the Anthropometric Committee of the British Association was published, and if it were permissible to argue from personal impressions, I would assert my belief that there has been a marked improvement in the physique of the women and girls of the upper and middle classes during that time. The different life which they now lead conduces to this improvement.

Everyone will agree that the women of the early half of last century, unless they were grossly libelled by the writers and artists of that period, were vastly inferior, from the physical point of view, to the women of the present day.

¹ A very suggestive and able series of articles are appearing at the present moment in the *Lancet* on this subject (“The Evolution of Man’s Diet,” by Dr. Harry Campbell, No. I, *Lancet*, September 10, p. 781; No. II, *Lancet*, September 17, p. 848).

But in the British Association note, which is quoted above, attention is specially called to the pelvis in its relation to the size of the head. I would wish to say that no conclusions of any value can be derived from the measurements which are given in the British Association note on this subject. It is true that, in each race, the capacity of the female pelvis and the dimensions of the *foetal* head must present, within certain limits, corresponding proportions, but it is absolutely impossible to determine the correspondence of these proportions by measuring the circumference of the pelvic ring and comparing this with the circumference of the *adult* head.

The circumference of the *foetal* head is determined solely by the volume of the contained brain; other factors besides the volume of the brain tend to increase or diminish the circumference of the *adult* head. In the lower part of the forehead large air-spaces develop in the interior of the bone at the time of puberty, and greatly alter the proportions of the adult head. The mean cranial capacity of the Scotch male is 1,478 c.c., whilst in the Australian male it is only 1,293 c.c. In spite of this difference in the volume of the brain, the mean circumference of the head of the male Australian is 533.6 mm., as compared with 531 mm. for the Scotch. In other words, with a very much smaller capacity, the male Australian cranium has a greater external circumference than the male Scottish cranium. (These figures are obtained from the memoirs of Sir William Turner.) Notwithstanding this large circumference of the Australian adult head, I suspect that if the Scottish children had to be born through the Australian pelvis, there would be a rapid depletion of the Scottish population.

The size of the *foetal* head alone can give a just conception of the correlations which exist between it and the pelvic circumference. There is absolutely no proof that the size of the *foetal* head has increased, nor is there any evidence that the adjustment of the correlations which nature has established between it and the female pelvis has in any way been interfered with.

Nature has a way of her own in adjusting the proportions between the infantile head and the female pelvis so as to maintain the proper balance. Women with a narrow pelvis have more difficult labours, the child runs greater risks at the time of birth, and thus the tendency is for this character to be eliminated, and for the women with roomy pelves to transmit this character to a greater number of female children.

Scheme for the Establishment of an Anthropometrical Survey of the People.

In the Report of the Anthropometrical Committee which has been read by Mr. Gray, the details of the scheme which I had the honour to submit to the Inter-departmental Committee on Physical Deterioration have been already communicated to the Section.

It is, therefore, unnecessary for me to take up the time of the Section with any lengthy reference to this matter.

Still, there are some additional points which are not without interest, and which may briefly be mentioned.

Before arriving at a decision, the Inter-departmental Committee submitted the scheme to the Royal College of Physicians and the Royal College of Surgeons of England for their consideration and report. Both Colleges reported in favour of the scheme, although each College suggested some slight emendations which in no way affect its main propositions.

The attitude assumed by the Inter-departmental Committee in regard to the scheme can be best expressed by giving *verbatim* some of the paragraphs in their Report which specially refer to it.

These paragraphs I give without comment. Indeed, where the Committee has in any way taken exception to the propositions contained in the scheme, it is in matters connected with the organisation of the proposed survey, and not in questions of real importance.

The paragraphs are the following :—

“41. Every witness who was examined on the subject testified to the great value of such facts in determining questions relative to the physique of the people. Though opinions differed as to the amount and method of observation necessary, it was admitted on all hands that anthropometric records were the only accredited tests available, and that, if collected on a sufficient scale, they would constitute the supreme criterion of physical deterioration or the reverse.

“54. Without pledging themselves, therefore, to an approval of the plan proposed in all its details, the Committee are emphatic in recommending the creation of an organisation on the lines indicated; and regard it of the highest importance towards the collection of authoritative information on the subject of the present inquiry that the survey should be undertaken at the earliest possible moment.

“190. It is with a view to correct impressions, however acquired, and to get at the bed-rock of fact, that the Committee so earnestly look to the results of methodical inquiry on the lines suggested. In the confidence that by no other means can these questions be satisfactorily determined, the Committee are supported by the testimony of every competent witness.

“61. The Committee have not thought it necessary to lay stress upon the scientific value of the results that will be obtained, but this is indicated in Professor Cunningham's evidence; it is, perhaps, needless to add that if these recommendations are accepted by the Government, the British Association will gladly see themselves superseded in the matter.”

AN ANTHROPOMETRIC SURVEY: ITS UTILITY TO SCIENCE AND TO THE STATE.

By JOHN GRAY, B.Sc.

Secretary of the Anthropometric Committee of the British Association.

OUR national physique may be defined, in general terms, as the outcome of heredity tempered by environment. With a constant or unchanging environment, heredity will ensure the transmission of the same average characters from generation to generation for vast periods of time. A change in the environment may produce a temporary change in the average physique, or by natural selection of individuals varying from the average, it may permanently change the inherited characters of the race.

A complete study of the national physique would, if we accept the above definition, imply the collection of sufficient statistics of measurements of the bodily and mental characteristics of the whole population, and also statistics of their environment or conditions of life.

The collection and analysis of such statistics may be termed, An Anthropometric Survey.

To obtain a complete knowledge of the laws which govern the physique of a population and its interaction with its environment, it is not sufficient to make a single survey once for all. Changes more or less rapid take place in all populations. These changes may be due to changes in the environment, or to changes in the nature of the population itself, such, for example, as would be brought about by immigration of a different race.

To study these changes, surveys must be carried out at regular intervals of time, say, every five or ten years. The laws connecting changes of physique with changes of environment will then be discovered, and we shall be in a position to predict what changes are likely to take place in the future, and perhaps to control these changes by changing the environment.

To make an Anthropometric Survey possible, a certain amount of permanency in the physique of the population is necessary. As an example of permanency of physique in a permanent environment, we have the population of Egypt. Recent investigations have shown that the average dimensions of the population of Egypt have changed by only two or three per cent. within the last 7,000 or 8,000 years. We may safely conclude, therefore, that even where there are causes in operation which are producing much more rapid changes than have occurred in countries like Egypt, surveys taken at intervals of five or ten years will be sufficiently frequent to determine the smallest measurable change.

The Ideal Survey.

An ideal Anthropometric Survey would collect statistics of the measurements of the principal dimensions and other anatomical characters of the people; of their physiological characters; and of their psychological characters. All characters observed should be capable of more or less precise measurement.

The dimensions of the body can now be measured with the greatest precision, and such characters as pigmentation, which are of great ethnic value, can also be measured with considerable accuracy by means of standard colour scales. For this reason, measurements of the body take a first place in an anthropometric survey.

Measurement of the physiological activities has not been brought to the same degree of precision, though considerable progress has been made in some departments of this subject. For example, measurements of the acuteness and other properties of the sensory apparatus can now be made with great precision, and some of these measurements are of great practical value, such as those of sight and hearing. Measurements may also be made in connection with respiration, nutrition, the circulation, secretion, etc.

It is obvious that exact estimates of the psychological characters of a people would be of the greatest scientific and practical value, but little progress has been made as yet in making precise measurement in this department of anthropology. Still, even in the present state of the science, a good deal can be done in the way of forming more or less precise estimates of psychic qualities. Times of psychic reaction to stimuli applied to the sensory apparatus can be measured with considerable accuracy. The retentiveness of memory may be roughly measured. The intellectual qualities of school children can be estimated by their teachers with sufficient precision to enable correlations to be calculated between their physical and mental characters, as has been shown by the investigations carried out by Professor Karl Pearson. The psychological characters of a people may be indicated by its occupations and amusements, and by the percentage of distinguished men it produces.

Having obtained the fullest possible statistics of measurements of the physical and mental characters of the people we are surveying, we have the necessary data for calculating correlations between the different characters measured, *i.e.*, we can tell what change on the average will take place in one character when a given change takes place in another. In the same way, correlations calculated between the physique of a population and its environment will enable us to foresee what change in the physique will follow from any specified change in the environment.

These correlations may be arrived at by comparing contemporaneous groups of the same race living under different conditions of life, or by comparing different generations of the same race under the influence of an environment that has changed with time.

The Practical Survey.

It would be inadvisable, at the commencement, to attempt to carry out the ideal survey just sketched out. We must content ourselves with collecting statistics of a few characters that can be measured with considerable precision, and which, in the opinion of experts, give the best indication of the condition of the national physique. As a practical scheme for an anthropometric survey that might be carried out by the State, I shall give a short description of a scheme for a survey of the British Isles which has been submitted to the Committee on Physical Deterioration by the Chairman and the Secretary of the Anthropometric Committee of this Section.

The United Kingdom would be divided into 400 districts, each containing on an average 100,000 persons. In thinly-populated rural districts the number may be smaller, and in large towns the number may be greater.

In each of these districts 18,500 persons are in the primary schools, and 81,500 are adults or very young children. Let us say 80,000 adults are available for measurement in each district.

Let us suppose that a sample of 2,000 adults (1,000 males and 1,000 females) is measured in each district; the total number of adults to be measured in the whole country will be $400 \times 2,000 = 800,000$. In the case of school-children, we must measure a sample of 1,000—2,000, for each age-interval of 12 months. The total number of school-children in each district is $\frac{7,386,962}{400} = 18,467$. Dividing this number into 12 age-groups, each of one year, each group will contain 1,539. This number is only just a sufficient sample. Hence it follows that it will be necessary to measure the whole of the children in the primary schools. There are also a number of children in addition to this in the secondary schools.

Approximately it will be necessary to measure :—

800,000 adults.
8,000,000 school children.

Each district should be measured once in ten years. In order to keep the staff constantly employed, the measuring of the whole population may be spread over the whole ten-year period. It will be necessary, therefore, to measure per annum :—

80,000 adults
800,000 school children } i.e., 40 districts.

Taking 250 working days per annum, it will be necessary to measure 320 adults per day, and 3,200 school-children per day.

If we have a staff of 20 surveyors, it will be necessary that each surveyor measures 16 adults and 160 school-children per day.

It is difficult to say, without actual experience, whether this number would be measured by one surveyor per day. But, I think, with the facility acquired by long practice, and assistance from the teachers in recording and other work not requiring expert training, it might be done.

The following is the list of dimensions drawn up by Professor Cunningham :—

1. Stature,
2. Chest girth,
 - (a) Maximum.
 - (b) Minimum.

N.B.—This gives the range of the thoracic play, which is important.

3. Weight,
4. Head—Length,
Breadth,
Height,
5. Breadth of shoulders (callipers),
6. Breadth of hips (callipers),
7. Vision tested by Snellen's type,
" " different colours,
8. Degree of pigmentation.

The plan of providing whole-time surveyors will be found to be considerably cheaper than that of employing teachers, or officials such as factory inspectors, or medical officers of health. The reason for this is, that the large number of part-time surveyors that would be required would render the cost of training them very high. For example, if school teachers were employed to measure the children, it would be necessary to train over 3,000 school teachers per annum if the survey of the 32,000 primary schools was spread over ten years. The cost of bringing this large number of teachers annually to two or three centres to be trained would be very great, and it has been estimated that it would cost from £4,000 to £5,000 per annum more than the employment of a small staff of whole-time surveyors.

That all measurers should be personally instructed at a single centre, or by the agents of this centre, is considered essential by the great majority of the most experienced anthropometricians. (See Report of the Anthropometric Committee, 1903.) No printed instructions can insure sufficient uniformity in measurement. There would, however, be no objection to a certain number of teachers being trained by the surveyors.

This scheme is quite practicable, and could be carried out at a moderate cost, not exceeding the present annual cost of the Geological Survey, if the survey is carried out every ten years. If carried out every five years the cost would be proportionately greater. It is not necessary to measure the whole of the people. In each limited district the population is assumed to be fairly homogeneous. A well-selected sample of 1,000 or 2,000 would in this case give results which would

not differ appreciably from those that would be obtained by measuring the whole population.

The fact that it is not necessary to measure more than 3 to 4 per cent. of the adult population is important, because it leaves plenty of room for the conscientious objector, and for the person who fears the evil eye of the Government, to escape measurement. It will not, I presume, be difficult to find 3 to 4 per cent. of the adult population of this country who are sufficiently patriotic to submit to the slight inconvenience of measurement in order to supply valuable information which may lead to great improvements in the condition of the people.

The staff for carrying out this survey would, according to the scheme drawn up by Professor Cunningham, consist of—1, a Consultative Committee; 2, a Central Bureau; and, 3, Surveyors or Measurers.

The Consultative Committee should be anthropologists of acknowledged reputation, who are acquainted with the structure of the human body and the laws which regulate its development and growth.

The Central Bureau will consist of a Director and Deputy Director, and a statistical staff whose chief duty will be to draw up schedules and analyse the statistical data received from the Surveyors.

The Surveyors will consist of about equal numbers of men and women carefully instructed in the art of measurement. Both in schools and in the adult survey each sex will be measured by surveyors of the same sex.

Utility to Science.

The results of such an accurate survey as has been sketched out would be of the greatest value to the Science of Man in general, and would add immensely to our knowledge of the origin and evolution of the races of our own country. The material at present available for this purpose is very scanty. The numbers of the living population of the British Isles measured (if we except measurements of stature only) may be reckoned roughly as a few thousands. From the proposed survey we should have statistics of about 7 or 8 million school children and 800,000 adults. The correlations that would be discovered between the physical and mental characters would be new and valuable scientific discoveries. The correlations discovered between the physique of man and his environment would throw great light on the nature of evolution. It is impossible to anticipate all the developments that would result from so great an accession to our exact knowledge of Man.

Utility to the State.

The recently-issued Report of the Committee on Physical Deterioration shows that there is ample evidence of the existence of serious physical degeneration among the lower strata of our population. Some of the causes of this degeneracy specified in the Report are—the overcrowding and the pollution of the atmosphere accompanying

the persistent urbanisation of the people; the spread of alcoholism; and the improper quality and insufficiency of the food supplied to the poorer classes.

The degeneracy which arises from the causes just specified is, fortunately, not inherited; it is due entirely to the environment or conditions of life. This is fortunate, because such acquired degeneration may be removed by ameliorating the conditions of life during the years of growth.

To test the effect of remedial measures which may be applied to remove this degeneration, no simpler and better means could be devised than an anthropometric survey. The vast majority of school children are under the control of the State, and there would be no difficulty in carrying out complete measurements at sufficiently frequent intervals. The rate of growth of the population in each unit area would thus be determined, and the improvement effected by the application of supposed remedies would be indicated, and their efficacy or the reverse clearly demonstrated.

Though the measurement of school children will constitute one of the most important functions of an Anthropometric Survey, it will also be necessary, even from the utilitarian point of view, to measure a certain number of adults. Several witnesses before the Physical Deterioration Committee testified that boys and girls, brought up under wholesome conditions, often underwent serious physical deterioration after entering the factory.

Nor is it desirable that measurements should be confined to the poorer classes where we know that degeneration has taken place. The well-to-do classes should also be measured for the sake of comparison, and also with the view of ascertaining whether an improvement has taken place, and to what causes it is due.

Though the leading causes of physical deterioration are already well ascertained, and an Anthropometric Survey would be superfluous if its only function was to tell us what we know already, there are many influences acting on the population whose effects are not obvious to ordinary observation. For instance, what is the effect on the physique of the rural population of the continuous decimation due to the exodus into towns? The evidence given before the Physical Deterioration Committee on this point was contradictory; and, as the Committee point out, this furnishes very cogent reasons for the institution of a continuous Anthropometric Survey. To take another instance, the alleged tendency of superior stocks in all classes towards a diminished rate of reproduction, raises a question which could only be answered by the statistics supplied by a continuous Anthropometric Survey. The slow and yet profound deterioration of the average national physique and mental capacity, which may be taking place from this cause, would be practically without remedy except detected and arrested in its very beginnings. The data obtained by the anthropometric instrument, interpreted by the methods of statistical analysis created by Galton and Pearson, would enable us to detect small changes and tendencies which would be invisible to ordinary observation. The statesman and the public would be warned in time, and this progressive deterioration might be arrested before it went too far.

Other countries are awakening to the value of physical records of the people. In Italy about 300,000 conscripts have been measured, and the results published in Dr. Livi's *Anthropometria Militare*. In Sweden 45,000 conscripts have been measured, and the results published in a magnificent volume by Retzius and Fürst. In Germany a Committee has been formed to measure about 1½ million conscripts —(I have just received from Professor Schwalbe a copy of the schedule in which the measurements are to be entered). It is proposed to carry out this survey every ten years.

The survey which it is proposed to carry out in this country will be more complete and more truly representative of the people than any of the Continental surveys, because in the latter surveys only conscripts between narrow limits of age are measured, whereas we propose to measure a fair sample of all ages and both sexes.

There has been a great movement in recent years in favour of the spread of scientific and technical education among the people, and this education has undoubtedly increased the intellectual efficiency of the nation.

But we may soon reach, if we have not already reached, a point where no increase of efficiency will result from the application of the most complete systems of technical education. Education, beyond a certain limit, becomes a hopeless attempt to raise the man above his natural level. The scientific study and culture of the national physique becomes in the last resort the only way of continuously raising the level of the people and enabling us to combat the degenerating influences of modern industrialism.

The Report of the Physical Deterioration Committee demonstrates clearly the existence of serious degeneration among the lower ranks of the industrial population of this country. This means a serious reduction of national wealth, and it also means a weakening of national defence, since it is from those lower ranks that the majority of the recruits for the Army and the Navy are drawn.

To sum up: A comparatively complete Anthropometric Survey is quite a practical undertaking, and could be carried out by the State at moderate cost. The information about the people obtained in this way would be of great theoretical value to the Science of Man, and of immense practical value to statesmen, social reformers, and others interested in the well-being and improvement of the people, and to the people themselves. Without an Anthropometric Survey we are, in this important question of sound national physique, "like a log drifting nowhere"; with a survey, we should be like a ship steering by chart and compass to its destination.

A COMPARISON OF THE PHYSICAL CHARACTERS OF HOSPITAL PATIENTS WITH THOSE OF HEALTHY INDIVIDUALS FROM THE SAME AREAS.

By F. C. SHRUBSALL, M.D., M.R.C.P.

EVERY reader of anthropological literature must have noticed the almost complete universality with which city populations present certain phenomena. Thus, on the Continent of Europe they have been found to be shorter, darker, and often longer headed than the inhabitants of the country districts around.

The first feature to which attention was drawn, was that they were longer headed, and this led to the formulation of Ammon's law that the Teutonic race shows a special aptitude or *penchant* for urban life. Further investigation showed exceptions to this rule, which only held good where broad and long-headed races were in contact with one another, and the conclusion was come to that, in cranial form at least, city populations presented characters more the average of the whole country than the people of the rural areas. The further phenomenon of shorter stature was found to hold good in all large cities, and received an explanation, in part at least, from the depressing environment and the nature of the chief industries of crowded areas. There remained the phenomenon of increased brunetness, which, though generally noted, seemed to defy explanation.

Ammon found in the cities of Baden that the phenomena of shorter stature and increased pigmentation varied with the number of generations of urban residence; the longer the ancestors of any individual had resided in the city, the more marked, on the average, were these features.

The investigations of Dr. Beddoe, Dr. Roberts, and the Anthropometric Committee of the British Association showed that some of these phenomena also appeared in the British Isles, but no special attention had been paid to the cities as apart from the country as a whole.

The object of the present investigation, then, was to inquire into the distribution of physical characters in London especially, and to note if any special selective influence of disease appeared to exist.

The patients investigated were chiefly those at St. Bartholomew's and the Brompton Consumption Hospitals, though observations to check the results were made in several other places. The healthy individuals comprised the friends of patients visiting the wards, and a certain number observed in the streets, schools, and open spaces of London.

The subject may be conveniently divided into four sections, the first of which concerns the distribution of physical characters among hospital patients, both on the average and in relation to special diseases ; the second deals with the variation

of these features, according to the length of residence of the individual in London ; the third is concerned with the differences between children and adults, and the last deals with the possible influence of the phenomena observed on future generations.

I. *Distribution of Physical Characters among Hospital Patients.*

Cephalic Index (Head form).—No appreciable difference could be detected between hospital patients and the general populace, or between those suffering from different classes of disorders. This was to be expected, as the variations of the index throughout the British Isles are very slight.

On the Continent, where greater differences occur, better results might have been expected, but such as have yet been published show no differences which are statistically significant.

Stature.—The following were the chief results obtained :—

Class.	Average Stature in Inches.	
	Male.	Female.
General population of London	66.92	62.15
Surgical accident cases	67.24	—
Simple disorders of the digestive system ...	66.68	62.10
Heart disease	66.94	61.98
Consumption	66.22	61.37
Nervous diseases	65.44	61.46
Cancer... ..	64.80	60.86
Anæmia	—	63.36

So far as the significance of these is concerned, it is probable that girls are anæmic because they are overgrown, rather than that anæmia favours in particular those of good stature. For the rest it seems statistically probable that sufferers from consumption, nervous diseases, and cancer are really shorter than the average.

Pigmentation.—Blonde traits appeared with greater frequency among sufferers from disorders of a rheumatic nature, such as tonsillitis, chorea, and rheumatic fever, with its too frequent sequela, heart disease, than among the general

populace. Brunette traits predominated among patients with consumption, nervous disorders, and cancer.

The remaining disorders showed no very special selection. These results have been confirmed by other observations made in Inverness, York, Shrewsbury, Newbury, Southampton, and various points in the West of England, and though the actual numbers of these latter observations were small, the fact that they pointed uniformly in one direction affords substantive evidence of a high order. Similar results, as far as consumption was concerned, were obtained in various public and private sanatoria in Davos and the Black Forest. A study of the results of treatment during the last two years at the Brompton Hospital shows that blonde consumptive patients respond slightly better to treatment than do brunettes, while in the case of heart disease the position is reversed. The numbers available are, however, too small as yet to enable any very decided opinion to be formed.

Thus far, then, it would appear that of the two main racial types of the British Isles the short brunettes suffer more from consumption, cancer, and nervous diseases, and the tall blondes from heart disease and rheumatism.

A study of the distribution of mortality in different countries shows some correspondence in broad lines between the rate of mortality from the selective disorders, and the physical type of the population.¹

II. *Variation of Physical Characters according to the Length of London Residence.*

The classification adopted was that of Ammon.

Urban.—When two or more generations had resided in London.

Semi-urban.—When the individual observed had been born in London of country-bred parents.

Semi-rural.—When the individual had been of country origin, but had lived most of his life in London.

Rural.—When the individual had been born and had always lived in a country district.

The average statures, in inches, of adult males was as follows:—

Urban	...	...	...	...	65.90.
Semi-urban	...	...	...	...	66.24.
Semi-rural	...	...	...	...	67.12.
Rural...	...	...	...	...	66.96.

This showed a progressive diminution in successive generations of city life, both among hospital patients and their visitors. The higher stature of the semi-rural than the rural group meets a ready explanation from the immigration to London of the picked specimens, both physically and mentally, of the country folk attracted by the higher wages current and seeking to better themselves.

¹ For further details see "Physical Characters and Morbid Proclivities," St. Bartholomew's Hospital Reports, Volume XXXIX, also *British Medical Journal*, December, 1904.

Similarly, in pigmentation, brunette traits showed among the visitors to the hospitals a steady increase with each successive generation passing from rural to urban, while the distribution among the actual patients was irregular, the greatest proportion of pure blonde traits occurring in the semi-rural class. This suggests that the blonde elements feel more acutely the change in their environment and are more susceptible to the evil influences of city life.

A comparison of the relative proportions of the different classes of Londoners among the general populace, as shown by the census, and among hospital patients shows an increase of morbidity with increasing length of city residence.

III. *Distribution of Pigmentation in Children among the General Population of London and among Hospital Patients.*

It is found that in all parts of London the children are much fairer than the adults and that the children attending the *medical* casualty rooms of the various hospitals are much fairer than those, presumably healthy, observed at school or in the streets in the sphere of attraction of each hospital, while the average of the general child population and those attending accident receiving-rooms of the hospitals is practically identical. Hence it may be concluded that disease during childhood falls more heavily on the fair element.

It would also appear that in the different districts of London, the difference between the pigmentation of children and adults and the degree of infant mortality varies in the same direction, if allowance is made for the presence in certain areas of a large alien population.

A study of the pigmentation of the citizens in the different districts of Greater London shows the fairest areas to be Kensington, Mayfair, and Belgravia, which would be expected from the social status of those districts and the almost untarnished Teutonic ancestry of most of our aristocracy. The darkest areas are West Clerkenwell, Whitechapel, and St. George's-in-the-East; districts with predominant alien populations, Italians in the former instance and Polish Jews in the latter. Leaving these out of account, it may be said that blonde traits diminish from without inwards, the fairer areas being suburban, as Ilford, Croydon, and Hanwell, the darker, central, as Southwark, Holborn, Bermondsey, and Finsbury.

We may then regard it as reasonably clear :—

- (1) That certain diseases show special affinities for certain types of the population.
- (2) That adult hospital patients, as a whole, are slightly fairer than the population in the sphere of attraction of each hospital.
- (3) That among adults immigrating from the country, the fair element sends an undue proportion of its members to the hospitals.
- (4) That child patients are markedly fairer than the children in the districts around the hospitals.

- (5) That there are some indications of a relation between the difference in pigmentation of adults and children in any area and the degree of mortality in childhood of such an area.

IV. Possible Influence of the Above-mentioned Factors in Changing the Distribution of Physical Characters in Succeeding Generations.

In the earlier years of any generation the fair element of the population is certainly at its maximum. During the first decade of life, the chief causes of death are disorders of the digestive and respiratory systems, coming on either *de novo* or as sequelæ of some of the infectious disorders common in childhood. These in adult life show a certain degree of greater incidence among blondes, and in children's hospitals the blonde type shows a marked numerical superiority.

At this period the diseases associated with brunette traits are at a minimum. The period 10-15 is characterised by a very low mortality, still, however, falling least on the brunette group. This special incidence of illness, and probably also of mortality, among the fairer class continues until the quinquennial period 20-25, when owing to the sudden onset, both of case incidence and mortality from consumption, the brunettes begin to suffer severely. Between the ages of 20 and 40 half the deaths that occur are due to consumption, and so the preponderance of the darker element is gradually reduced. Later in life the other two brunette-selecting diseases, cancer and nervous disorders, become prominent features in the bills of mortality, so that towards the end of any generation the physical traits are again fairly evenly distributed.

The period of early adult life is, however, as we have seen, the time of the preponderance of brunettes; and as most marriages occur between 20 and 30, and as more children are born of early than late marriages, there is a maximum of probability of the parents of the next generation being dark. The children certainly will, on the average, tend towards the mean of the parents, but it is towards the mean of that generation at the time of their birth, and not to what it was in its own earlier days. Hence, although the difference may be slight between one generation and another, there would be a progressive tendency towards an increase of pigmentation in urban areas. We also saw with each generation a slight but definite tendency towards diminution in stature.

Hence, save in so far as it is checked by the influx of the tall fair element from the provinces, a definite process of racial substitution, be it of good or evil omen, is in progress. There is reason to believe that this progress proceeds faster in the more overcrowded areas in which there is the least physical and moral hygiene, but to determine both its exact nature, its extent, and the measures to be taken to restore the normal balance, further investigation beyond the range of power of a single observer in his leisure hours is urgently needed.

DISCUSSION.

The Right Hon. A. J. BALFOUR, the President of the Association, opened the discussion, and observed that in considering this all-important question of the physical condition of the people it was necessary always to bear in mind that one must distinguish the causes that produced temporary effects from those more insidious and more serious causes—if there were any such—that tended to produce permanent effects. In the front rank of the first set of causes was that rather vague class of causes comprised in the phrase “town life.” The food and the education of the people were better than formerly, and therefore, but for the counteracting effects of this “town life,” the race ought to be improving. What was the difference between the effect of town life on a factory hand and country life on a factory hand working equally long and then going home to lodgings and living practically in the same way as the town factory hand? Was there any difference? He himself had been brought up in a small corner of the Lowlands south of the Firth of Forth, where the largest specimens of the English race were or had been produced, and he remembered that in those days the agricultural labourer and his family—a big family very often—lived in one small cottage or even in one room, yet there was no deterioration. Was it the fresh air surrounding them that counteracted the natural tendency to deteriorate? The question he desired to put was, Was it wholly a question of ventilation, or was it the freshness of air and its beneficial effects? He presumed it was this effect of fresh air, for ventilation could be had in the towns, and the food of an ordinary urban population was better than that of a rural population. Next, as to the causes that seemed to, or might, produce permanent effects. If some of the modern theories of heredity—Weismann’s theory, for example—were true, then it was only by some complete elimination of a characteristic normally present that the race could be affected. Three points of interest occurred to him in this connection. First, the number of the descendants of every man who won his way from the lowest ranks into the middle class was likely to diminish, because of later marriages in that class. Hence it seemed that, in proportion as education and other causes allowed a man to rise from a lower to an upper class, they helped to keep the breed at a low standard. It was, of course, not an argument against the State’s attitude towards education; but there was, or seemed to be, no escape from the rather melancholy conclusion that everything done towards opening up careers to the lower classes did something towards the deterioration of the race. Secondly, town life, as Dr. Shrubbsall had apparently proved, seemed to encourage a dark-haired population and to discourage a light-haired population, or, in other words, the gradual increase of dark-haired people in towns; and this must have its effect in altering the qualities of the people in that it tended to accentuate those characteristics that we derived from the dark-haired progenitors of our composite race at the expense of those derived from our fair-haired and fair-eyed ancestors. That the change would be of great importance could not be denied. Thirdly, it was no doubt the most energetic part of our rural population that drifted into the towns and cities and constituted the great flux of population city-wards; and if this continued, thus throwing upon the less energetic part left in the rural districts the greater part of the burden of continuing the race, the consequent deterioration could not but be a permanent

effect, and this certainly was not reassuring. After the Legislature had done what it could in respect of improving drainage systems, ventilating schools, and diminishing overcrowding, he feared that the larger questions would not have been touched, for the essential difference between town and country life would still be left. No legislation, in our lifetime, was likely to modify the permanent causes which concerned not merely the well-being of this or the next generation, but the actual quality of the race.

Sir JOHN GORST said that it was proved beyond doubt that in this country a large proportion of the school children lived in a condition not favouring their development, and it was the duty of every reformer and patriotic Englishman to do his best to remove those causes so deleterious to the generation now growing up. It was a very grave question whether the race was not now being propagated in undue proportion by the unfit portion of it. The general death-rate was decreasing, but the death-rate of infants was not decreasing. Hence there was some cause which, in the case of infants, counteracted all sanitary improvements. Restraints on marriage were less in the poorer classes, and he thought that steps might be taken by the Legislature to prevent marriage before an age to be fixed by law; for juvenile marriages, though decreasing, were still far too numerous. The State might also do something to prevent the marriage of the mentally and physically unfit, who should be retained under State control. The recent report of the Royal Commission in New South Wales on the causes of the alarming decrease in the birth-rate in Australia, had attributed it largely to the refusal by the middle classes, on account of growing luxury and selfishness, to perform their duty and bear the burden of bearing and bringing up children for the State. Further, the causes that actively injured child-life from birth to manhood in this country operated not only in their homes, but in the schools for which society and the Government were directly responsible. The two greatest necessities of physical life were fresh air and food; and he lamented the deprivation of large classes of growing boys and girls of these two necessities. Neither was given as it ought to be. The slum classes lived in an atmosphere unfit for development of the body, and children in country schools suffered from being cooped up in buildings where ventilation was not understood or never practised. As to the question of food, a child ought not to be taught if it were hungry. No doubt it was a question of opinion whether a child was underfed, but the official witness of the Board of Education had given evidence before the Committee that in the Johanna-street Board School, Lambeth, 90 per cent. of the children were in a condition physically unfit to go through the school curriculum. Children should be fed before they were taught. At present the State neither fed them itself, nor took any steps to enforce the duty on the parents. Charity might mitigate the evils of insufficient feeding, but in so doing it encouraged that very neglect of parental duty, to prevent which the State was willing that the little ones should starve. To force a hungry or continually underfed child to any exertion of mind or body was absolute cruelty. If any one so treated a horse, he would be prosecuted for cruelty. There was no alternative but to send the child away untaught or to feed it. There were plenty of methods for feeding children and for coercing parents into doing their parental duty; some were adopted on the Continent. It was, in his opinion, a question expressly for local authorities. Why not give them power to make experiments? At present, no local authority had any power whatever in this respect. The whole medical faculty of Scotland had urged that something be done on these lines, and he hoped that in the Scotch Education Bill of next year, regard would be had to the strong expressions of the medical faculty in Scotland in this matter.

Dr. RIDOLFO LIVI (Maggiore Medico, Inspector of Military Health at the Ministry

of War, Rome) said:¹ Gentlemen :—It is with the greatest interest that I have read the communications of Mr. Gray and Dr. Cunningham. The project they have laid before us is, indeed, very extensive, but is in no way in excess of what is necessary for a complete inquiry into the physical conditions of the English population. I have been myself for some time honoured by my Government with the charge of drawing up a final report on researches analogous with those which have just been proposed for England. The material at hand for these researches was immense. Some 300,000 soldiers were measured, examined, and described in the documents whence I gathered my information. Your Commission proposes a far greater number of observations, and is perfectly justified in so doing. In the inquiry carried out in Italy, we only had to deal with soldiers under arms, that is to say, with a material presenting the maximum uniformity. Moreover, in countries where military service is obligatory, the different parts of the country are represented in the sum total of the Army in approximately the same proportions as in the general population. Further, I do not consider the suggestion that some 900,000 observations are needed annually is excessive, seeing that in your case it is a question of elements differing greatly from one another in the matter of age, sex, conditions of health and environment. I, however, beg to make one observation. It is true that the inspection of English recruits cannot give as exact a representation, an almost photographic reproduction, of the physical conditions of the general population as is the case in countries where military service is compulsory, and where the whole male population from year to year, on attaining the age of service, undergoes examination at the hands of a board. But on the other hand, the uniformity of the medico-legal reports concerning military aptitude, the severe tests which only admit select types into your regiments, further render the military material in England a material of the first order which should not be neglected. Therefore, the inspection of recruits should afford a useful supplement to your researches. I equally approve of the moderate number of data to be furnished. The multiplicity of these would not only add to the difficulties of those undertaking to supply them, but also those who draw up the final report. The number of possible combinations among the data themselves would be infinitely multiplied, while each of these combinations might have an interest of its own. "Appetite comes with eating" is a saying which is applicable rather to scientific researches than to gastronomy. Further, in dealing with a great number of data, it is easy to lose one's bearings in a vast number of researches and become involved in endless labour. It is therefore better, as your Commission proposes, to be content with a small number of data. The most important have been selected, and those which chiefly bear upon the question occupying the attention of the English public at the present time, namely, the supposed degeneration of the race. Allow me to add a few more remarks on this matter. I do not in the least believe that among the majority of civilised nations under existing conditions the physical degeneration of an entire population is possible. I neither believe it on *à priori* grounds, nor on those of positive facts. Strength, beauty, and regularity of form and growth are in direct relation to the state of health. Now, since statistics prove that general mortality is gradually decreasing, thanks to the advance of hygiene and to the amelioration brought about slowly but surely by wealth and ease, there is no doubt that the physical qualities of the population cannot fail to gain thereby. The facts show these *à priori* deductions to be true. Some time ago Dr. Carret, on comparing the stature of the Savoyards born during the Napoleonic wars with that of conscripts born some sixty years later, showed that there was a considerable increase during this

¹ Translated from Dr. Livi's MS.

period. Quite recently Dr. Rossi, of Pisa, studying the accounts of the conscriptions in Italy, has shown, from some millions of observations, that the average height of Italian conscripts has increased by about 1·5 centimetres in some twenty years. This figure may seem small in considering the individual, but is very appreciable when we consider it as the average of a population of 32,000,000. Certainly, while on the one hand the progress of hygiene, of public health, and of social ease is unlimited, the increase of man in strength, height, and weight, etc., cannot exceed certain limits. Thus, the possible improvement of a race consists not in the uniform amelioration of individuals, but in the progressive elimination of the weak, the less-favoured, and worthless. England is a country where the difference in physical development between the privileged classes and the poor is least marked, because the poorer classes are less poor than elsewhere; they are also in less proportion. Again, if at any time comparative statistics were drawn up of the physical progress of different races, we should find England had made least advance, because she is nearest to perfection.

Mr. E. W. BRABROOK, C.B., said that the inference that country life was more favourable to health than town life was confirmed by the experience of Friendly Societies. All observers, down to the late Mr. Sutton and Mr. Watson, actuary of the Manchester Unity of Oddfellows, had held that liability to sickness depended on two elements—the nature of the occupation and the density of the population. Thus, actuarial researches tended strongly to confirm the conclusions laid down by the late Mr. Rawson Rawson and the late Mr. Charles Roberts in the final report of the old Anthropometric Committee, which the speaker was glad to see had been referred to by Mr. Cunningham and Mr. Gray in their evidence before the recent Inter-departmental Committee. He was not able quite to follow Dr. Cunningham in his criticism of Mr. Roberts's remarks as to the head and pelvis—those remarks were merely a logical inference of fact, not a prophecy, and Mr. Roberts was not to blame for not having foreseen the countervailing development in other directions that has taken place during the twenty years since that report was presented. Mr. Brabrook desired to say a word in support of the view that the Anthropometric Survey should be made uniformly and by legislation. He had recently inquired, on behalf of Section L, what the schools which had given information to the old Committee had done during the last twenty years in pursuing the anthropometric investigations then initiated, and had found that, with the exception of Marlborough, the great schools had done nothing. On the other hand, more private schools, notably the North London Collegiate School for Girls, under Mrs. Bryant, were doing good work that would aid the proposed Bureau considerably by the continuous recording of statistics under the superintendence of a medical officer.

Major T. McCULLOCH, Deputy Assistant Director-General, Army Medical Service, said: I have listened with much advantage to the papers by Professor Cunningham and Mr. Gray, and to the very interesting discussion which has followed them. From their bearing on the recruiting problem, all questions connected with the physical condition of the people have a special interest for the Army medical officer, and, for the same reason, the proposed formation of an anthropometric bureau and the establishment of regular anthropometric surveys are matters of direct practical importance to the Medical Division of the War Office. In the annual Army Medical Department Report—a valuable, if I may say so, but I fear a somewhat neglected book—we have for many years published tables dealing with the physical measurements presented by men at the time of enlistment. These tables give the average heights, weights, and chest measurements of all finally approved recruits, for each year of age, ranging from 17 to 25 years. I draw

attention to those tables, as their existence is perhaps not generally known and, so far as I know, they constitute the only anthropometric records which are at present systematically kept up in this country. An analysis of the measurements between 40,000 and 50,000 men is given each year, so that study of the tables may be of value to those who are interested in anthropometry. A considerable amount of anthropometric information is lost every year, as we do not tabulate the measurements of the men rejected as unfit for military service. A series of observations might also be made, by taking a regiment here and there, and comparing the measurements of recruits when they join with their measurements a year later, and again at the end of their second and third years. An analysis of such observations would be of value as showing, in an accurate way, the improvement or otherwise which has resulted from the combined influence of good feeding, good housing, satisfactory sanitary surroundings and military training. Professor Cunningham stated in his paper that the appointment of the Physical Deterioration Committee resulted from the publication of a Memorandum by the Director-General of the Army Medical Services, Sir William Taylor, in which attention was called to the large proportion of men offering themselves for enlistment who are found to be physically unfit for military service. As there has been some misapprehension in the matter, I take this opportunity of pointing out a statement in the evidence furnished to the Committee, in which the Director-General himself deprecates the view being taken that his Memorandum was intended to convey the idea of the existence of progressive physical deterioration of the race as a whole. He had no comparative data on which to base such a view. The common prevalence of physical unfitness for military service among certain classes of the people, the poorer classes especially, is what he wished to bring prominently to notice, in the hope that it might lead to steps being taken for the improvement of the conditions under which the poor live, and so for the improvement of their vigour and physique. Although the Committee could obtain no exact evidence of progressive physical deterioration, yet there would appear to be an impression in the minds of many of the witnesses, who gave evidence, that to some extent deterioration did exist; and there can be no doubt as to the common existence of conditions antagonistic to healthy physical development. The Report of the Committee, which has just been issued, is an able one, and much good is likely to result if its recommendations can be adopted, and if they are conscientiously carried out. I gather from what Professor Cunningham has just told us, that his views are:—(1) That the physical condition of the women of the country has improved. (2) That the great influx of the people from country to town life has not been unattended by a certain amount of physical deterioration. (3) That successive generations of such people will show a proportionate want of vigour, and *pari passu* their physical characters will suffer. (4) That if restored to healthy conditions they will regain the vigour and reach the development attained by their ancestors when living under better conditions. The question, I think, may be fairly asked, What are the chances of the physically deteriorated being restored to conditions which will be able to act uniformly for the one or two generations needful to effect the restoration of physique? I fear the question is a hard one to answer. There are many conditions which may, either singly or in combination, exert a potent influence in the bringing about of defective physique, for example, poverty, disease, alcohol, and the insanitary surroundings which poverty so often entails. Even sanitary progress, which has done so much to lower the mortality rates of this country, may have a deteriorating effect, in that it has enabled many weaklings to live on to propagate their species, who under less favourable conditions would have died out early in the struggle for existence. The problem presented

to us is one of great complexity, and one which affords full scope for the exercise of the powers of the practical politician, as well as for those of the practical sanitarian. The investigations of the Physical Deterioration Committee have brought into prominence the great desirability of obtaining periodical data for an accurate and comprehensive comparative estimate of the physique of the people; and probably the most important recommendation made by the Committee is that for the establishment of a Central Anthropometric Bureau, a scheme associated with the names of Professor Cunningham and Mr. Gray. In the event of the establishment of such a bureau, the Army Medical Department will be glad to co-operate, and to do its share of the work in so far as it relates to the military population. I may state that we have already made a start, as, some months ago, a series of measurements were made of the children attending certain Army schools. This was in the nature of an experiment, but it has now been decided to have annual measurements made of the children attending all Army schools. Age, height, weight, and chest measurement with range of expansion are to be recorded. Whether these measurements are made in Army schools or elsewhere, it is of essential importance that they should be uniformly made by the same methods and under the same conditions. Uniformity of procedure is absolutely necessary, or the data obtained will be useless for any purpose, comparative or otherwise. One point has already been referred to us for decision, and that is whether children are to be weighed naked or with their clothes on. In Dr. Leslie Mackenzie's book on the *Medical Inspection of School Children*, the weight is directed to be taken in ordinary clothes, but without shoes. It is obvious that if the child be weighed in its clothes, a considerable margin of error is at once introduced, and that inaccurate weights will be recorded. Again, chest measurements taken over the clothing would also be fallacious, besides which the clothing may interfere with free chest expansion, and therefore with its correct estimation. Weighing naked might be practised in the case of boys, but it is out of the question in the case of girls, and even for boys it would doubtless often be objected to by parents. The difficulty can be got over, I think, by weighing both boys and girls in a cloak or gown of known weight, especially provided for the purpose. The gown might take the form of a skirt fastened round the waist, with a cloak attachment to fold loosely over the upper part of the body, and which can be dropped so as to leave the chest bare for purposes of measurement.

Professor A. MACALISTER, M.A., M.D., F.R.S., spoke of the difficulty of making any definite determination of the existence, or numeral estimation, of the amount of physical deterioration in the present-day population as compared with their ancestors in times past. He pointed out the importance of having statistical data upon a very large scale in anthropology. Very much of the generalisation given in works on the subject is mischievously misleading, because based upon too slender data. He gave some illustrations showing the fallacy which may lurk in the use of small numbers of examples. He also urged that care should be taken to use only such numbers as were strictly comparable. A great amount of the recent statistical material which has been mathematically treated on the hypothesis of homogeneity consists, not of comparable elements, but of numbers which are the sums of incomparable and variable factors.

Mrs. WATT SMYTH said the National Survey suggested by Professor Cunningham and Mr. Gray will eventually give results of great value to science, and in the course of a generation show whether there is any increasing deterioration, but school authorities require immediate guidance, (1) as to general conditions having an injurious effect on masses of children, (2) as to individual children. Without in any way opposing the larger scheme for a national survey, I would urge that the immediate establishment of a

system of measurement of school children is advisable. It will be objected that this would require a very large staff, but my suggestion is that it should be part of the routine work of every primary school teacher. It would not be possible to get them to make all the eight or ten observations proposed in the scheme of Professor Cunningham and Mr. Gray, but they might easily be trained to record height and weight and the apparatus would not be expensive. Observations on the degree of pigmentation might also be made by them. The height and weight, if recorded twice a year at each age, would give in a short time very valuable information, in fact as soon as the first observations were made, averages might be struck for each year of school life, and these averages could be corrected from year to year, and combined to give averages for the borough or district. Districts might then be compared and the cause of the deterioration in certain districts be discovered. One class at a time would be brought into the central hall, where, according to age, the children would be measured and weighed by their school teacher, the head teacher entering the records in a register. In addition to this, and I would lay particular stress on this point, the system would enable teachers to follow the development of the individual child. What is most necessary during school life is that there should be a regular increase in height and weight, weight being the more important of the two factors. Children of the same age vary so much in weight and height that this steady increase is really more important than the attainment of a particular standard at a particular age. Should the child fail to increase in weight that is in itself evidence of failure in nutrition which may be due to underfeeding or disease. To determine this, medical inspection is necessary. If medical inspection was useful only for this purpose a small addition to the regular medical staff would be sufficient. But inasmuch as medical inspection can also be made the most effective way of checking infectious diseases among school children, with all their interference with school attendance and injury to individual children, it becomes necessary to have a medical man in attendance at the opening of school every day. He should be a local practitioner, who would take the school in his ordinary rounds. At the opening of the school each class teacher would pick out any child who looked ill and send it to the room set apart for the doctor, who, if he considered it to be suffering from an infectious ailment, would send it home with a notification. By this means not only would the spread of infection be checked and the necessity for school closure avoided, but the early treatment which the child would receive would prevent many complications, such as ear and eye diseases. In like manner any child that at the periodical weighings and measurements was found not to have made satisfactory progress, would be referred to the visiting doctor, who would make a report to the school authority. This would help also in discovering those children who suffer from underfeeding. If steps were taken to establish milk depôts under medical supervisions where infants would be weighed once a week and reared under medical care up to the age of about 2 years, a system which has worked so successfully in France; if lady health visitors between that age and school age interested themselves in the children; and if at school age, they were weighed periodically and kept under the medical supervision described, it might safely be predicted that on leaving school children would have had such a good start in life that normal development would be likely to continue.

ROYAL ANTHROPOLOGICAL INSTITUTE.

IKOM FOLK STORIES FROM SOUTHERN
NIGERIA.

BY

E. DAYRELL,

District Commissioner, Southern Nigeria.

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PREFACE.

THESE folk stories have been told to me by natives of the various countries to which they relate in the Ikom district of Southern Nigeria. In all cases they have had to be translated by an interpreter, and frequently it has been found necessary to employ two. Some of the stories are very old and have been handed down from one generation to another, but it is most difficult, almost impossible, to judge with any degree of accuracy how old they really are. The word "dowry" comes frequently into these tales, and is used as meaning the amount paid to the parents of the girl by the husband. In the introduction to my *Folk Stories from Southern Nigeria*, published in 1910, Mr. Andrew Lang suggests that the term "bride-price" would better express the institution, and, no doubt, he is perfectly right. I have, however, adhered to the old expression of "dowry" as it is in general use, and is so well known on the "Coast." When a man is asked how much "dowry" he paid for his wife, he will frequently produce his "bush book," consisting of bundles of small sticks tied round with "tie-tie," one bundle for each year. He will then take one stick from a bundle, and holding it up will say: "That is two calabashes of tombo I gave to the father." He will then place the stick on the ground and take another, saying "This is one fathom of cloth I gave to the girl." The next stick may represent twenty yams given to the mother, and the following sticks may mean twenty-five rods, a silk handkerchief, a bar of soap and some bottles of gin. And so he goes on until the bundles are finished, the value of each article being noted in order to ascertain the total amount paid. The marriage customs vary considerably in different parts of the district. In most of the Cross River towns above Abaragba there is no restriction placed on young girls as to sexual intercourse, but when they are married twenty-five pieces of cloth (value 5s. per piece) would be paid as damages for adultery. There is, however, an old custom existing between several towns that no damages can be claimed for adultery. It may be of interest to the reader to state here briefly the usual form of marriage in vogue in this district as the point of several of the tales turns on the position of the woman with reference to her husband or lover. I do not, however, propose to enter into details, but merely to indicate what constitutes a binding form of marriage in this part of the country according to native custom. When a man takes a fancy to a young girl and wishes to marry her, he informs the parents of his intention, and gives them presents. For example, the mother would receive a piece of cloth, and the father a piece of cloth and two bottles of gin. The brothers and sisters of the girl would be given *tombo* to drink, and in addition the sisters would receive one fathom

of cloth each. The man would work on the parents' farm for some months, and the girl would receive small presents from time to time. Later the mother would be given two bars of salt, one spoon, one bar of soap, and twenty yams, the balance of the dowry being paid on the completion of the marriage ceremony. The girl would go and live with the man. If she did not prove satisfactory, she would be returned to her parents, who would refund the amount of dowry received up to date, and the girl would be given a present of about 8s.; she could then marry another man. If, however, she satisfied the man, he would then have her circumcized by her parents, and the man would touch her with camwood. Having done this he would hand the girl over to his best friend to rub all over with camwood. The man would then build a house for the woman, being helped with the mudding of the walls by his sisters and the sisters of the girl. He would then buy two pieces of cloth and one blanket, and hang them round the walls of the house. While the girl was being rubbed with camwood the friends of the husband would give her presents of sometimes four or five rods each, and his best friend would fire off a gun in the compound where the girl was. When the parents heard the gun, they would go in and say: "There is your wife, we have handed her over to you." The man would then tell everybody that the girl was his wife. The girl would remain in one room for about two weeks after the above-mentioned operation, until the wound was healed, and then the man would give a feast to all his friends, the cost of the food forming part of the dowry. The girl would then go to live with her husband, and the ceremony would be completed. There appears to be a considerable divergence of opinion between the chiefs and the young men as to whom the children brought forth by a woman before her marriage should belong. Most of the old chiefs say that such children should go to the man who marries the mother and pays the dowry, as children are a valuable asset. On the other hand, the younger generation maintain that when the children are old enough to leave their mother they should be handed over to their proper fathers. This conflict of opinion is not difficult to follow, as the young men are generally the fathers of the children born before marriage, and the old chiefs who are wealthy are generally the husbands, and both the putative fathers and the lawful husbands are anxious to possess the children. It is a vexed question, and each case would be decided upon its own merits, the opinion of the parents of the woman weighing largely in the balance. This opinion is influenced to a great extent by the value of the presents received from the young man and how much he has helped the parents with their work on the farm. If the parents were satisfied, they would probably say that the child or children should belong to the father, but if, on the other hand, the presents were not large enough, they would most likely urge that the children of their daughter born before she was married should belong to her lawful husband. It should be remembered that the feelings of the girl are in no way considered, and she is handed to the man, as a wife, who is in a position to pay the largest amount of dowry. It is therefore often somewhat difficult to distinguish the difference between the dowry paid for a girl on her

marriage and the price which was formerly paid for a slave, seeing that the inclinations of the girl are not consulted and she has absolutely no say in the matter of a choice of husband. When the dowry is paid she is taken away from her lover, together with any children she may have had by him, and handed over to the husband by her parents, the question of the rightful ownership of the children being settled usually when they are old enough to leave their mother. In the olden days when "might was right," these children were taken by the husband, who kept them by the "strong hand" if he were sufficiently powerful; but there is a growing feeling amongst the younger chiefs and the more intelligent trading classes that the children born before marriage should be given to the father when they are weaned.

It will be observed on perusing some of these stories that in several of them the greater part of the tale has nothing, apparently, to do with the main object, which frequently might be dismissed in a few sentences. But that will not surprise anyone who knows the native well, as he can never come to the point at once, but must always first beat about the bush. For example, a native will come to make a complaint that certain goods belonging to him have been stolen and he wants to have the thief punished. After the usual salutations have been exchanged, he will make his complaint, which when translated by the interpreter will be something like the following: "My father and father (grandfather) catch one man goat and one woman goat. They done born two piccane. One piccane done die and leff one piccane. Them piccane, them leff, born two piccane. My father and father done die and him brother take all them thing; but he be big hunter man and no care them goat too much, so he done dash my father. My father catch one slave man, they call 'im Okon and he good man, so my father dash him them two goat. Okon catch wife and two piccane. One be mammie piccane, they call 'im Awa, she fine too much, when she done grow I marry her proper and take her brother Abassi for make my head boy. Last moon I send him Calabar for my canoe with twenty bag kernel and one puncheon palm oil. I tell 'im for factory and bring tobacco and cloth and gin. He done catch them thing and one night he stop for one country, he no know how them call him. Them people come and thief them gin for night time but he no look them man cause he live for sleep, so I make them boy pay for them gin and now I want catch them thief man."

Anyone who takes the trouble to read these folk stories seriously will notice that a great deal has to be taken for granted or understood. Although I have made a special study of witchcraft, ju-ju, and poison, and the various societies in this district for over nine years, I must confess that I understand and *know* for certain very little about ju-ju. In fact, the more one learns about ju-ju the more hopeless it seems. It must seem incredible to people at home that a man can die because a ju-ju has been made against him—for example, two sticks crossed on the path with, say, a rotten egg and a fowl stuck on a stick, the man's name having been "called." And yet one knows of numerous instances where men have died, and young, healthy men, too, against whom such a ju-ju has been made. The man whose

name has been "called" and who has passed the ju-ju firmly believes in its power to kill him, and he will go home, refuse to eat, and in a short time will pine away and die. He will probably also just before he dies accuse the man whom he thinks made the ju-ju of having witched him. It is always possible, of course, in these cases, that poison may have been administered, but it is most difficult to get any proof. No amount of argument has any effect on the native mind, and you cannot convince the man that a ju-ju, such as the one mentioned above, is harmless. They generally reply: "Black man ju-ju no be strong enough to hurt white man, but black man he go die one time."

When I first came to this district, poisoning was rife, and human sacrifices were of frequent occurrence. Whenever a chief died several slaves were killed and buried with him, and it was no uncommon thing for a whole family to accuse another family of witchcraft. They would then resort to the usual trial by ordeal of burning oil and *essure* (poison) bean, which would result in several deaths. These evil practices have been practically stopped now, but the native belief in witchcraft and ju-ju is just as strong as ever, although they know quite well that to call a man a witch is an offence for which they will get into trouble. As an instance of the native belief in the witch bird (the owl), I would mention a case which came under my notice. Some few years ago I happened to be having some bush cleared and some large trees cut down on the station at Okuni. An owl was disturbed from one of the trees which was covered with creepers, and flew out hooting. One of the station labourers who knew a little English, said: "Poor Okuni!" I at once asked him why he said so, and he replied, "When them witch bird cry for day time, some man go die." I said, "Nonsense," or something to that effect, and thought no more about it. Shortly afterwards the eleven o'clock bell rang, and the boys went home for food. When they returned at one o'clock to work, the boy who had spoken about the owl said, "Man done die for Okuni when them witch bird cry." I then sent to the town and found that a man had died in the morning. This was proof positive to the boy's mind that whenever the owl hooted in the daytime a man would die, and no amount of explanation would alter his belief. It was a case of "I told you so."

It is noteworthy that when you get over the watershed between the Cross River and the Katsena (Niger), and into the Munchi country, ju-ju does not seem to exist in the same way as it does further south. In the year 1909, while I was Political Officer on the Anglo-German Boundary Commission, I marched up through the Munchi country into Northern Nigeria, and back again, being absent from my district altogether about six months. During the whole of that time there was not a single death in any of the Munchi or Domi towns where I stayed. It was so noticeable that even the soldiers and carriers remarked upon the absence of deaths, and could not understand the reason. It may have been that the country was more healthy, and we may have been very fortunate, but the fact remains that where there was no ju-ju there were no deaths, and when we returned to the country of ju-ju deaths were of frequent occurrence.

It has been suggested in one of the criticisms on my *Folk Stories from Southern Nigeria* that the native words should be given on one side of the page, and a fairly literal translation on the other. This would, however, involve a larger expenditure of time than I have at my disposal. There are ten different languages spoken in this district, and it would be extremely difficult to give exact translations of the stories, particularly as some of them as told would be quite unfit for publication. The stories have, however, been set down as nearly as possible in the way they were related to me, the only alterations made being those necessary to render the tales into simple English, as bush English would not be understood, and certain passages containing objectionable matter have been omitted.

In some of the stories it may be noticed that articles such as plates, glasses, bottles of gin, brass pans, and pots have been mentioned, also the use of locks and keys has been introduced into at least one of the tales, although it is quite obvious that the above-mentioned articles could not have existed in this country when the majority of the stories were first related, I have written them down when they were so translated by the interpreter. It is not difficult to understand how some of the things crept into the stories. For example, demijons (which are brought up river from Calabar filled with rum) are used every day in most of the towns for tombo, and glass tumblers are also quite common, and it is easily conceivable that a native, who is accustomed to using these articles, in relating a story might say in his language the equivalent for "The pourer-out then took the demijon of tombo and poured some into a glass which he gave to the chief," instead of saying, "The pourer-out then poured some tombo from the calabash into the drinking-horn which he handed to the chief." The latter translation would probably be far nearer to the original version. It is also extremely doubtful whether brass rods, which are mentioned so frequently, existed at the date of many of the stories. The approximate date of the importation of rods into this country is probably known, and cannot be more than about sixty years ago, and most likely considerably less. The author is of the opinion that in the early days there was no form of native currency in the Ikom district. At the present time, rods are not used further north-east from Ikom than Umbaji, and in 1909, whilst on the Anglo-German Boundary Commission, he found that there was no form of native currency at Bassankwala, and no substitute therefore, with the possible exception of a few native forged iron hoes which found their way down from the north-west, and had a fixed marketable value. But the use of these implements is doubtless of a comparatively recent date, as nearly all the natives in that part use wooden hoes lashed on to the bent handles with tie-tie. In the country mentioned, all trade was and is still done by a system of barter and exchange. The Umbaji people exchanging salt and *house rats* (which form an article of diet for the Bassankwala people, who are cannibals) for palm oil and yams. The Bassankwala people admitted to the author that they ate human beings, and had always done so, but they asserted vehemently that they did not eat their own dead—these they passed on to the next town, who sent them theirs in exchange. Prisoners taken in

fighting or people killed were also eaten, and, from what the adjoining countries told the author, natives straying into their bush were similarly treated. These people, however, all promised, and were apparently perfectly sincere, at once to stop this abominable practice, at the same time saying that they were unaware they had been doing wrong, as they had never heard the white man's laws before.

It is perhaps noteworthy that these people, who are pure cannibals, all file their teeth to a sharp point.

With reference to the eating of rats, it may be remarked that all the natives in the Ikom district eat the bush rat, which is quite different from the house or domestic species, but the Bassankwala people are the only natives the author has met who eat the "common or garden" house rat. The large fruit-eating bats, about which so many native stories are told, are looked upon as a great delicacy, and at Insofan on the Cross River, there is quite a trade done in them, one bat selling for one rod or sixpence in English money. In the evening, just before it gets dark, you can frequently see thousands of these bats flying off, high up in the air, to their favourite feeding places. The way they are obtained for food is simple and may be worth mentioning. On the bank opposite to Insofan there are some very tall trees covered with creepers, in which many thousands of these bats sleep during the day. A few hunters go out with their long Dane guns and station themselves one under each tree. Then when one man has found a thick cluster of bats, he fires into them, and with luck brings down a few. (The author has killed seven at one shot, with number 6 from a full choke 12-bore, at the particular request of a chief who wanted them for food.)

Immediately the bats hear the gun fired, they desert the trees they are sheltering in, and commence circling around in the air, flying about in a most aimless and erratic sort of way, until, after about ten minutes, they settle on a different tree. Then another hunter fires, and so the game goes on. In connection with these creatures, it is curious to notice the agitation amongst the birds, should one happen to be disturbed in the day time. The same applies to the large eagle owls, who are invariably chased by the smaller birds, whenever they appear while the sun is up, but it is seldom the owl comes out in the day time, and then he takes shelter in some thick covert as soon as possible.

E. D.

IKOM FOLK STORIES FROM SOUTHERN NIGERIA.

BY
E. DAYRELL.

I.—HOW AN INKUM WOMAN ABANDONED ONE OF HER TWINS IN THE FOREST, AND HOW IT WAS SAVED BY THE HAWK.

Awu was a native woman of Inkum, a town on the right bank of the Cross River, consisting of five compounds separate one from another by about half a mile of bush. Awu was a fine girl, but preferred to enjoy herself as she liked rather than to get married, which would mean too hard work. She used to walk from one town to another, and attend all the dances and plays, as she was a good singer and dancer. She always wore a cloth of the latest pattern, and a silk handkerchief round her head, with plenty of hairs from the elephant's tail round her neck, and strings of beads round her waist. She also wore a piece of black braid tied round each ankle, and some rings on her fingers. These are the signs of a girl who is popular with young men. Awu had men friends in every town she visited, but she never stayed long with any of them, being what is called a "walking woman."

At last she conceived, and when she was about eight months gone with child she happened one day to go into the forest to gather firewood to cook her morning food. While she was thus engaged a branch fell from a tree and hit her on the belly, this immediately brought on her confinement, and she gave birth to twins in the forest. The first born was a girl, to whom she gave the name of Aro, and the second was a boy, whom she named Agbor. When Awu found that she had given birth to twins she was very much ashamed of herself, and was afraid to take both the babies back to the town as they would be killed by the people, and she would be turned out of the town and left to starve in the bush. She therefore decided to take the first-born child Aro back with her, but Agbor she left on the ground underneath a tree.

Very soon after Awu had departed, the driver ants discovered Agbor and quickly covered him, commencing to eat him. The bites of the driver ants made the child cry. All this time a hawk had been circling around, high up in the air, searching for food, and when he saw Awu had deserted her baby he swooped down and carried the infant off with him to the top of a high tree. The hawk, seeing what a fine child Agbor was, thought he would try to save his life, and immediately set

about removing the ants from Agbor's body. He lit a fire and boiled some water, with which he washed the child, and the ants very quickly disappeared.

The hawk looked after Agbor until he grew up. One day Awu sent her daughter Aro to get her some fire, and Aro, after wandering about, eventually found herself at the hawk's house, where she saw Agbor sitting down.

Aro was so taken with Agbor's good looks that she continued to stare at him without speaking, until at last Agbor said, "Why do you look at me like that?" but Aro did not reply, and picked up some fire, continuing to stare at Agbor. Then he repeated his question, and added, "Do I resemble either your father or your mother? If so, let the fire you are holding go out," and the fire went out at once. Aro then took up some more fire, and Agbor put the same question to her again, and the fire Aro was holding went out a second time. This was done three times, each time with the same result. Then Aro ran home to her mother and reported what she had seen, and said what a fine boy Agbor was.

When Awu, the mother, heard about the fire, she knew at once that Agbor must be her son whom she had deserted and left to die in the forest. She therefore made up her mind that she would go and see him. The following morning, therefore, she rose at first cock crow and went to the hawk's house, where she found Agbor and took a great fancy to him. Awu wanted to get Agbor away from the hawk and keep him for herself, but did not quite see how it could be done.

At last she thought of the porcupine, who was well known throughout the country as a clever and resourceful person, and went to him and told her story.

Now, the porcupine was a lot caster, and when he had cast lots he decided that the best thing that Awu could do was to go to a house and lie down, pretending to be dead. The porcupine told her that, if she did this, directly the hawk heard that she was dead he would send Agbor to his dead mother's side to mourn for her. Then Awu would be able to seize him. The mother having paid the porcupine for his advice went away, and did what she had been told to do. When the hawk heard that Awu was dead he told Agbor that the next day he should go and cry at his mother's side, so, when the morning came, the hawk dressed Agbor up and he started off to cry.

When he arrived at the house Agbor wanted to sit at the head of his mother, but the people who had assembled would not allow this, and told him to sit at Awu's feet, which Agbor did. Directly he sat down, his mother jumped up and seized him, and said she would not let him go again.

Very soon afterwards, the hawk arrived on the scene to take Agbor away, but his mother would not part with him. Then the hawk became angry, and addressed the people, as follows:—

"Here is a 'walking woman' who, several years ago, gave birth to twins in the forest, and, being naturally ashamed of herself, deserted her baby boy, and left him on the ground to be eaten by the driver ants. I saved the boy's life and have brought him up and fed him. I now demand that he shall be returned to me at once."

When the people heard this, they said to the hawk: "If you will let Awu have her son back we will give you a slave in his place," but the hawk refused this offer indignantly.

Then they offered him cows, sheep, goats, and pigs, all of which the hawk refused with scorn.

The people then suggested giving some cocks and hens to the hawk, to which he replied that, although he would not accept them for Agbor, they were getting nearer to what he possibly might accept.

At last the people offered him a large basket of eggs, whereupon the hawk immediately closed the bargain, handed over Agbor to his mother, and flew away with the basket of eggs in his claws.

The next morning early the hawk started off with his basket of eggs, and left one egg in every house all round the country, until all the eggs in the basket were exhausted. He then returned home in the evening with the empty basket.

After a few months had elapsed, the hawk said to himself: "The time has now come for me to take my revenge upon the people for taking my boy Agbor from me."

So he flew from town to town, taking chickens from every compound.

This is the reason why hawks always take chickens wherever they find them, and in those days the people never thought of making any trouble with the hawk, as he had a right to the chickens, but nowadays when a hawk swoops down and seizes a chicken, the people shout out and try to kill him, as they have forgotten the story of how the twin child Agbor was redeemed by a basket of eggs.

This story was related by a native of Inkum called Abassi.—[E.D., 25.5.10.]

II.—THE CUNNING HARE; OR, WHY THE TORTOISE HAS A PATCHED SHELL.

The hare (*asima bieso*, native name) was known to everyone as a very cunning animal. He was very fond of meat, although he was unable to kill anything himself. He therefore thought out a scheme by which he would be able to obtain meat without any trouble.

The first thing the hare did was to call all the animals together, and when they arrived, he said: "We ought to have a king over us," to which the animals agreed, and, after some discussion, the elephant was chosen. A law was also passed, at the hare's suggestion, that a piece of ground at the roadside should be set aside for the king's own private use, and that if anyone was caught defiling this piece of ground in any way he should be killed and eaten.

In the night time the hare went to the king's private piece of ground and made a mess there.

When the morning came he hid himself in the bush near the place, in order to see who might be the first animal to pass the piece of ground, so that he could give false information against him.

After he had been waiting for a short time, a bush cat passed on his way to the farm, whereupon the hare jumped up and said: "Have you visited the king's piece of ground this morning?" Upon the bush cat saying "No," the hare ordered him to go there at once. He did so, and returned saying that the place was very dirty indeed. The hare then said: "How is that possible? I visited the place myself this morning, and it was quite clean then. You must have defiled it yourself, and I shall report you."

The hare then ran into the town and told the people what he had seen. The big wooden drum was then beaten, and when all the animals had come together the bush cat was put upon his defence.

The bush cat told the people what had happened, and that he had nothing to do with the matter. But the hare stood up as the accuser, and the people decided that the bush cat was guilty, and the king ordered him to be killed, and said that the meat was to be dried by Keroho and brought to him in the morning.

Now, Keroho is a fruit-eating animal, who is very lazy, and sleeps most of the day. He always seems tired, and after he has taken a few steps he lies down, and sleeps for a time.

The hare had suggested to the king that Keroho should be told to dry and guard the meat, and said to the king that, as Keroho only eat fruit, he would not be likely to steal any of the meat.

In reality the hare suggested Keroho for a very different reason, and that reason was that Keroho was a fat animal in good condition, and far too lazy and sleepy to guard the meat properly.

When the evening came, Keroho made a fire and cut up the body of the bush cat and set it out to dry. He then went to sleep.

The hare, being very greedy and fond of meat, wanted to have it all to himself, so, when all the people had gone to bed, he slipped out of his house by the back way, and very soon had taken the dried meat out of Keroho's yard and returned to his house, where he made a good meal, and buried what he could not eat.

Early in the morning the hare went and beat the big drum to call the animals together at the king's house.

Keroho, hearing the drum, got up and went to the fire in his back yard, where he had left the meat drying, and, to his intense astonishment, found that it had vanished. He was very frightened at this, and went to the meeting trembling in every limb. He tried to explain that he had left the meat before the fire when he went to bed, but the hare got up at once and said, "Do not believe him, most likely he has sold the meat to get some money. I propose that Keroho be killed so that we shall not lose our meat."

All the people agreed to this, so Keroho was killed and cut up, the meat being given to the bush cow to keep.

The hare, in order to make himself acquainted with the bush cow's house, waited until sundown, and then went to the bush cow's house with a large calabash of strong tombo. The hare was careful to drink only a little himself, and very soon the bush cow had finished the whole calabash.

That night the bush cow slept very soundly, and at midnight, when nothing could be heard but the occasional hoot of an owl or the croaking of the frogs in the marsh, the hare went very quietly and stole the meat from the bush cow's fire and took it home with him, as before.

The following morning he beat the drum as usual, and the people met together. The bush cow, failing to produce the meat, was killed by the king's order and his meat given to another animal to dry.

As usual, the hare stole the meat at night and the animal was killed the next day. This went on until there were only seven animals left.

The meat of the last animal that was killed was handed over to the tortoise. The tortoise at once placed his wife on guard over the meat, and went off into the bush to cut rubber.

Now, the tortoise was looked upon as one of the wisest of all animals. For some time it had seemed to him very curious that every night the meat should disappear and another animal should be killed. He therefore determined that, when it became his turn to dry and guard the meat, he would take every precaution possible, and would try to catch whoever it was who always removed the meat at night, as he had no intention that his body should supply food for the remaining six animals.

Before going into the bush, he gave his wife strict injunctions not to let the meat out of her sight.

When he returned in the evening, he cut up the meat, saying as he did so: "Ah, there goes another poor animal. I wonder whose turn it will be to-morrow, but it shall not be mine if I can help it."

So he made a big fire and put the meat on, and then covered it all over with the rubber he had brought back with him from the bush.

The tortoise then told his wife that he was tired, and went to bed pretending to be asleep, but he had one eye open all the time, and that eye he kept fixed upon the meat, as he was not going to take any risks, knowing full well that, if the meat disappeared, as it had a habit of doing, he himself would be the next victim.

When all was quiet, and the hare thought everybody had gone to sleep, he went round to the back of the tortoise's house and put his right hand out to take the meat, but when his hand closed on the rubber, he found that he could not remove it because the rubber was so sticky. He tried his hardest to get his hand away, but without success. He then called out softly, because he was afraid of waking the tortoise, "Let me go! Let me go!" but the rubber never answered, and held on tighter than ever. This made the hare angry, so he whispered to the

rubber, "Look here, if you don't let my right hand go at once I will hit you very hard with my left hand, and then you will be sorry." He got no reply, but thought he heard a laugh somewhere. The hare then hit the rubber with his disengaged hand as hard as he was able, and that hand also stuck fast.

Then the hare heard the tortoise murmur, "Yes, to-morrow I will discover that rat who is always stealing the king's meat."

At length the hare became absolutely terrified, and kicked the rubber hard with one of his feet, which became as fast as his hands were, and very shortly the other foot also became caught up, so that he was held quite securely.

When the morning came, the tortoise called his wife to help him, and together they put the meat and rubber into a basket with the hare on top, and carried them all to the king's house.

When the drum was beaten, the people assembled as usual, and discussed amongst themselves to whom the meat of the tortoise should be given when he was killed. In the middle of the discussion, the tortoise appeared carrying the meat with the hare on top.

The tortoise then charged the hare with attempting to steal the king's meat, and told the people of the trap he had set. The hare was found guilty, and was ordered to pay a large number of brass rods, and he was told that if they were not forthcoming, he would be killed, and that his mother and sister would be killed with him, as he had been the cause of the death of so many animals.

The hare begged for a little time to enable him to get the rods, which was allowed to him.

He then ran home and got his mother and sister to come with him at once to the foot of a big cotton tree, and, having got a rope round the lowest branch, he very soon got to the top of the tree, where he built a small hut for himself and his people.

The hare then went down to the lowest branch where the rope was, and hauled his mother and sister up. He put them in the hut at the top of the tree, and sat down himself next to the rope with a sharp knife in his hand.

As the hare did not appear at the appointed time to pay the rods, the people went to his house, and found that they had all disappeared. It did not take long, however, to discover that he had taken refuge in the cotton tree, so they all went there and found the rope hanging down.

Then they all began to climb the rope together, leaving the tortoise on the ground, and just as he was about to commence to climb, the others having already reached halfway, the hare cut the rope with one cut of his sharp knife, and all the animals fell down upon the tortoise, smashing his smooth shell into small pieces, and hurting themselves very much. No one was killed, however, and they limped home one after the other.

On the way they passed the tortoise's house, so they told Mrs. Tortoise that they had fallen on her husband from a great height, and that his shell was broken into pieces.

On hearing this the mammie tortoise got her basket and went off to the cotton tree. Having picked up all the pieces of her husband's shell, and having placed them in the basket, she lifted the tortoise and carried them all home.

When she got inside she put all the little pieces of the shell together and placed them on her husband's back, where they grew quite strongly, but the marks showed where the pieces were joined together, and that is why you always find that the shell of a tortoise is covered in patches, and not smooth as it was formerly.—[E.D., 26.5.10.]

Note.

The Inkum people came from a country about five or six days' march north-west of the site of their present town, where hares abound. There are no hares in the country now occupied by them on the Cross River. This is one of their old stories, which they brought with them when they were driven south by the Awala tribe, and is still handed on from one generation to another.

Told by Abassi, an Inkum boy.—[E.D.]

III.—THE STORY OF IGIRI AND HER HUSBAND INKANG, WHO BROUGHT UP
A MUSHROOM BABY BOY, AND WHAT BECAME OF HIM.

Chief Inkang of Inkum was married to a woman named Igiri. She was a fine well-made woman, and the chief was so fond of her that he would not have any other wives.

Igiri was quite faithful to her husband, and never went with other men. They lived together for several years without having any children, much to their mutual grief.

Inkang then told his wife to consult the ju-ju man, to see what should be done, in order that she might bear a son who would inherit his father's property and look after his mother in her old age. The ju-ju man was consulted by Igiri, and the usual sacrifices of fowls and eggs were made, but without any result.

When the time for collecting mushrooms arrived, which is the beginning of the rainy season, about the month of May, Igiri went out with her basket to collect mushrooms for their food, and her husband went with her.

When they arrived at the forest they separated, Igiri going in one direction and Inkang going off in another, but not so far away that they could not hear one another shout.

Igiri went on gathering the mushrooms and putting them in her basket, until at last she came across a very large mushroom which was fat and white. Then Igiri said, "How I do wish that this mushroom would turn into a boy baby, which we want so badly."

The mushroom, who was kind-hearted, then took pity on Igiri, and turned

itself into a boy baby, much to the joy of the woman, who at once picked the baby up and placed him in her basket with the mushrooms.

Without troubling to look for any more mushrooms, she put the basket on her head and called out to her husband, saying she was going home at once, and that he was to follow.

When she reached the house, she was so pleased at having got the baby, that she asked Inkang to help her down with the basket. At this he was rather surprised, as, although it is the custom for anyone near to help the women to put down their heavy loads when they come in from the farm, this would not be done with a light load like mushrooms.

Inkang therefore said to his wife, "What have you put in the basket to make it so heavy that you want me to help you down with it? Is it not mushrooms you have there?"

His wife replied, "Only help me with the basket, and you shall then see what I have got."

Inkang's curiosity was immediately aroused, so he went to his wife and helped her to place the basket carefully on the ground. Then they opened the basket together, and, to the chief's intense surprise and joy, he saw a fat little baby boy lying smiling in the bottom of the basket, half covered with mushrooms. He then embraced his wife, who told him all that had happened in the forest.

Inkang then said, "We must hide the boy in the house until he grows up, so that the people will not know what we have got."

Igiri took great care of the child for the next six years, and he grew up a strong boy.

When the planting season came round, which is towards the end of the dry season, the chief and his wife used to go off every morning early to their farm, returning in the evening. The boy was always left at home, but the woman prepared food for him and placed it high up over the fireplace, and showed the boy how to get at it by standing on a native-made box.

The first day they went to the farm the little boy got his food down and eat it, but did not notice that a small boy from the neighbouring town was watching him. The next day the small boy from the town, who was hungry (yams being scarce at that time), waited until the mushroom boy had gone out, and then went softly in and stole all the food, filling the calabash with water, which he replaced where he had found the food. This happened for three days in succession, until the mushroom boy became so hungry that he determined to go back to the forest where he came from, and turn himself back into a mushroom again. He was angry with Inkang and Igiri because he thought they were fooling him, and, of course, he knew nothing about the thief boy who had stolen his food each day.

On his way to the forest he met his foster parents returning from the farm, and told them what his intention was. They did their best to persuade him to return home with them, but he was obstinate, and ran away to the place in the

forest where he came from, and, having arrived there, turned himself into a mushroom and disappeared for ever.

Since that time the mushroom has refused to take pity on women who have no children, and he has never changed himself into a baby again.

Told by Abassi of Inkum.—[E.D., 27.5.10.]

IV.—HOW ELILI OF INKUM DIED, AND WAS BROUGHT BACK TO LIFE AGAIN.

Elili and Aikor were both Inkum women, the wives of Chief Nyip. They each had a female child by him.

Elili was the head wife and looked after the house, and for several years everything went well, until at last Elili became sick, and, after a short illness, died, and was buried.

Her daughter Oga was quite young when her mother died; her breasts were only just beginning to get round, and she had not been circumcised.

On Elili's death Aikor took charge of the house, and cooked all the food. When it was time to hand the food round, Aikor always gave her daughter Nagor the best food, and only gave a very small portion to Oga, as she was a very jealous woman, and disliked Elili and her daughter.

This went on for some time, until one day Oga took the food which was not sufficient for her to her mother's grave, and sat there crying and calling for her mother until the evening came, when she went home. The next day she went again and wept on the grave, until at last the grave opened, and she could see the top of her mother's head. Oga continued to cry until sunset, and then she had to go home.

The following day, as soon as it was light, Oga started off again for the grave, and cried more, and by sundown her mother's head and shoulders had appeared.

The day after, by constant crying, she induced her mother to come out as far as her waist, and, after a few more days of persistent weeping, she got her mother out altogether.

As it was dusk at the time, Oga led her mother to the back of the house, and hid her in a small room which was used only for storing yams and baskets. There she remained undiscovered for three days, and then Oga went to her father and said, "If you will give me a good present, I will show you my mother alive."

Her father then gave her a piece of cloth, and Oga took him to the room where Elili was hiding, and said, "Here is my mother, who I have got alive again out of the grave."

Chief Nyip was delighted to get his favourite wife back again, and they lived together as they had done before.

Very soon after the return of Elili from the grave, Aikor died, leaving her daughter Nagor in the charge of Elili and Oga. Elili then began to revenge

herself upon Nagor for the way Oga had been treated. Nagor was made to do all the hard work of the house, and was also half starved.

This caused Nagor to go and cry on her mother's grave. After crying bitterly for three days, her mother began to come out of the grave, and on the fourth day, when Aikor's head and shoulders were showing above the ground, Nagor was so anxious to get her mother out altogether that she caught hold of her head and pulled with all her might, with the result that she pulled her mother's head off her shoulders. Nagor then took the head and placed it in the same room where Oga had put her mother Elili.

She then called her father to come, but when he saw his dead wife's head, he was very angry with Nagor, and told her to go and bury it again in the grave. Instead of doing as she was told, Nagor threw her mother's head amongst the young palm oil trees. This caused them to bear fruit which resembled a woman's head in shape and size, and even at the present time the young palm trees have bunches of fruit which look like a woman's head with the plaits of hair all round.

Told by Abassi of Inkum.—[E.D., 27.5.10.]

V.—CONCERNING THE HUMAN SACRIFICES WHICH TOOK PLACE ON THE DEATH OF CHIEF INDOMA.

Chief Indoma was a very powerful chief. It was he who led the Inkum people to the site of their present town when they were driven out of their own country by the Awalas. When he arrived at the Cross River, he established the five compounds which still exist, and ruled over all the people. They were very fond of Indoma, as he was a just man.

A few years after they had built their compound, the two adjoining countries, Inde and Akparabong, made war against the Inkum, but Chief Indoma, who was skilled in warfare, led his people so well and wisely that both countries were driven back, and they have occupied the land ever since.

Indoma had two sons by his wife Isibe, whose names were Agatin and Ogum. When they were grown up, Chief Indoma died. All the country people were very sorry, and a big play was held, and the mourning was kept up for a long time.

Then a large and deep grave was dug, and a number of slaves were killed by knocking them on the head with wooden clubs. Their bodies were placed in the bottom of the grave, and Chief Indoma's body was put on top. The head chief then ordered four young men to be caught alive and bound. One was placed under Indoma's head as a pillow, another under his feet to make him more comfortable, and the other two were placed one on either side of the corpse, so that it was surrounded by living boys.

Then the head chief remembered that Indoma had been very fond of a boy named Edim, so they caught him, and, having tied him up, placed him in the grave

near the dead chief's head, so that he and the other four young men should be able to work for their master in the spirit land.

As the grave was very big and deep they put sticks across it, wedged firmly into the sides, planks were then placed over the sticks, and the planks were covered with sand.

By this time the grave was about half full, and the people left it until the next day, when more slaves were being brought in from the farms to be killed and put in the grave to fill it up.

When night time came, Edim, who had not been very securely fastened, called to the other four boys, and, managing to get his teeth to the tie-tie which bound the boy nearest to him, he bit it through, and the boy who was then released undid Edim's thongs, and together they freed the other three boys. Edim then made a hole in the planks and sand, and got out of the grave.

When he had helped the others out, they all ran down to the beach, where they seized a canoe and paddled down river as hard as they could go to Akuna Muna. When they got there they presented themselves to King Egugo, and told him their story.

The King then took Edim as one of his boys, and, finding him to be intelligent, made him his head canoe boy.

After five years had elapsed Edim had made a lot of money, so he returned to Inkum with the other four boys, knowing that, even if he were recognised, he would not be killed, as the people had filled the grave with bodies the day after he had escaped.

Edim very shortly afterwards became one of the head men of the town under Agatin and Ogum. He married some wives, and many children, and lived to a good age.

Told by Abassi of Inkum.—[E.D., 27.5.10.]

VI.—THE STORY OF THE WITCH WHO TRIED TO KILL HER HUSBAND; OR, WHY NATIVE DOGS REFUSE TO OBEY THEIR MASTERS.

Chief Leku of Inkum married a woman called Achor, and lived with her for some years.

At that time there was a very fine woman walking about the towns named Akoba. She was a yellow (light skin) woman, and had many hairs from the elephant's tail, and beads round her neck. She did not wear any clothes, as she preferred to walk about naked, so that everyone could see her fine skin. Akoba had very large breasts, which hung down, but this did not in any way spoil her beauty in the young men's eyes.

Many of them, including chiefs, wanted to marry her, but Akoba refused them all, as she made a lot of money out of them, and would not bind herself down to one man.

When she saw that so many men were bidding for her, she got a calabash and painted it different colours. Having placed the calabash some little distance off, Akoba said that anyone who wanted to marry her must hit the calabash with a small stone.

Many young men and chiefs tried who were anxious to possess her, but did not succeed, as she had put a ju-ju on them.

At last, however, Chief Leku managed to hit the calabash with a stone, and at once took Akoba home as his wife. He then called all the women together and held a big play, fired guns off in the town, rubbed Akoba with camwood, and told all people that she was his wife.

Akoba lived with Chief Leku for a little time, but very soon got tired of him. So she made up her mind that she would kill him and resume her former life. She said to herself, "It is very dull living with Leku all the time. If I kill him, I can have any man I fancy and make plenty of money, as all the young men want me, and are willing to pay, whereas now I have to do all the housework, and work hard on the farm, and Leku does not 'dash' me anything."

Now, Chief Leku was a hunter, and made his living by killing animals (bush cows, buck, and kobs) and selling their meat. He had five dogs who were very clever, and had been taught to follow animals by scent. When they were young, a ju-ju was made for them, and certain leaves were mashed up and rubbed on their noses, which gave them very strong smelling powers, and they could follow wounded animals in the bush, which was most useful to Chief Leku.

The morning after Akoba had made up her mind to kill her husband, she said to him, "I want you to come into the forest with me to cut some palm nuts, but leave your hunting dogs behind as I do not like them." Chief Leku, suspecting nothing, agreed, and they started off together.

When they got to the palm tree, the chief put his climbing belt of tie-tie round the tree, and, having secured it round his back, walked up to the top and commenced to cut the leaves or branches off round the nuts.

Akoba then beat her breast, and produced a sharp axe with which she began to cut down the tree, at the same time calling out to her husband that she was going to kill him. Very soon, the tree began to fall, but was fortunately caught by another tree growing near. Then Leku climbed into the other tree. Akoba, who was a witch, then started to cut down the tree in which her husband had taken refuge.

So the chief called a bird to him and sent it off with a message to his hunting dogs to come and rescue him. Immediately the dogs got the message they started off to help their master, but the witch Akoba caused a flood to overflow the path, so that the dogs could not track her. At last one of the dogs jumped into the water and swam across, and was very soon followed by the other four.

When they reached the foot of the tree the Chief told them to kill the woman, so they all leaped on her, and bit her until she died.

Then the chief came down from the tree, and divided Akoba's body into five bundles, and told his dogs to carry them to his house, which they did.

When they reached the house it was night time, so the chief went to bed and told Achor what had happened to his new wife.

In the morning Achor saw the five bundles outside, and asked her husband how he had managed to carry them all, but he refused to tell her. So when night came and the chief went to bed, Achor said to him, "I will not sleep with you unless you tell me how you managed to carry those five bundles." Now, Chief Leku was very fond of Achor, and wanted her badly, so he gave in, and told her that his hunting dogs had carried the bundles for him. Achor then went to bed, but the next morning she rose early, and calling the dogs to follow her, she went to the farm, where she collected five bundles of firewood and placed them in a row. Then Achor said to the dogs: "If you can carry bundles for your master, you can carry my firewood. Take those loads to my house at once."

The dogs did not answer, but picked up their loads and carried them to the house. As each dog placed its load of firewood on the ground, it dropped down dead. Then the chief came out and said to Achor, "Look what you have done. All my hunting dogs are dead. This is what comes of telling you that my dogs carried the bundles for me."

Ever since that day dogs never speak or do anything for their masters, although they can understand quite well. The reason the dogs will not obey now is because they say that the chief broke their dog law when he told his wife what they did for him.

Told by Abassi of Inkum.—[E.D., 27.5.10.]

VII.—HOW TWO FRIENDS FELL OUT: THE SPIDER AND THE GRASSHOPPER.

Long ago the spider and the grasshopper were good friends. Unfortunately the spider was intensely greedy, and this led to much unpleasantness.

Now the spider wanted to go some distance from his house to marry a wife in a strange country, so he called upon his friend the grasshopper to accompany him. They started off together in the morning before the sun was hot, and when they had gone some little way, the spider said to his friend, "While we are away together, I want you to call me 'Stranger,' and I will call you 'Dabi.' We must not call one another by our proper names, as I do not want the people to know who we really are." To this the grasshopper readily consented, little knowing what he was letting himself in for.

Shortly afterwards they arrived at the first town, and were welcomed by the chief. The grasshopper said he was called Dabi, and introduced his friend as "Stranger."

The chief then ordered food to be placed before them, but the spider, whilst thanking the chief for his kindness, said: "Surely the custom of the country is, when a stranger arrives in a town, to first of all offer him 'the peace dish,'

consisting of dried meat and kola nuts, to show that he is welcome, and that there is peace between them."

The chief replied, "Yes, there is certainly that custom here, but as I thought you were hungry after your long walk, I ordered the food to be brought at once." He then told one of his slaves to bring the dried meat and kola, and when it was brought, the spider eat all the meat and kola except two nuts, one of which he returned to the chief, and the other he gave to the grasshopper, saying, "You must wait, my friend Dabi, for your food, as this meat and kola was brought for the stranger, and your name was not mentioned."

Later on the general supply of food was passed round, a certain amount being set on one side for the strangers. This the spider also eat, saying, "I am sorry, Dabi, but there is no food for you, as this was brought for the stranger, and that is my name."

The next day they resumed their journey, and when they arrived at the town where the girl lived whom the spider was about to marry, he went to his future father-in-law's house, whose name was Tawu, and said, "Tawu, I have come to marry your daughter."

Now Tawu had a wife called Osegi, who was a very good-natured woman, which was lucky for the grasshopper as things turned out.

When Tawu had embraced his future son-in-law, he ordered a cow to be killed to welcome him. And when the people brought the food, they said, "Here is the stranger's portion." Immediately the spider said to his friend, "Did you hear that, Dabi? Your name was not mentioned, so you have no right to this food, which is all for me, 'the stranger.'" But the grasshopper kept quiet and never said a word to anyone, although he was very hungry.

The marriage between the spider and Chief Tawu's daughter was celebrated the following day. All the people were called together to dance and play, guns were fired off in the town, and Chief Tawu killed four more cows for the strangers who had come from a distance.

The grasshopper longed to eat the food, but did not see how he could manage it, as he was known as Dabi, and his name was never called. The spider therefore eat his own share and the grasshopper's as well, while the poor grasshopper sat down by himself, feeling very sad, and not speaking to anyone.

When he had finished the food the spider went out to dance and play with his new wife, but the grasshopper did not go, as he was very hungry and weak, and not feeling at all up to singing and dancing.

After he had been alone for a little while, the Chief's wife Osegi came in, and seeing the grasshopper looking so miserable, went up to him and said, "Why are you so silent and sad at my daughter's wedding, when all the other people are feasting and dancing?"

At this the grasshopper could contain himself no longer, and burst into tears saying, "Three days ago, when we left our home, the spider asked me to call him 'Stranger' and said he would call me 'Dabi.' During all this time I have been

starving, and I am very hungry indeed, as all the food has been brought for 'the Stranger,' and the spider has eaten it because my name is Dabi, and I was never mentioned." Then Osegi said she would tell the people what their proper names were so that when the food was brought the grasshopper would have his share. Osegi then went out and gave the necessary orders, and told her slaves to be most particular to call the grasshopper's name the next time there was food so that he should be able to eat. In the afternoon this was done, but when the spider heard his friend's name called out, he was so angry that he would not eat.

The second day the servants did the same, and the spider again refused the food when it was brought. Early in the morning of the third day the spider told his father-in-law that he was going home, and that he would leave his wife for a time, and come back for her later.

Tawu then said he would make another feast to celebrate their departure, and that he should like to see his son-in-law dance once more before he returned home; so the people were called to another play, and the chief milked one more cow for their food. When the food was ready the spider said to his friend, "Come on, Dabi, let us go and dance." But the grasshopper refused and said, "No, you go and dance, and I will join you later." So the spider went by himself, leaving the grasshopper in the room where the food was. Seeing there was no one about, he took his outside skin off very quickly and hung it up on a peg on the wall, making it look just like a living grasshopper; he then went out and joined the dancers.

When the spider saw the grasshopper had arrived and was busily engaged dancing, being very hungry he stole off by himself to the room where the food was and put his hand into the pot. But, just as he was going to take out a piece of meat, he happened to look up and saw the skin of the grasshopper, which was so lifelike that it deceived him into thinking that it really was his friend on the wall, so he pulled his hand out of the pot and said, trying to laugh, "It is all right, Dabi, my friend, I was not going to eat anything, I just came in to see what the food was like." He then went out again to where the people were dancing, and to his great surprise he saw the grasshopper, where he had left him, dancing and enjoying himself with some pretty young girls.

The spider could not understand how it was that the grasshopper had managed to get back to the play so quickly, but, as he saw him there, he was too hungry to trouble much about that, and went back again to get the food he was so much in need of. Everything was quiet when he returned, so he lifted the lid again, and took out a large piece of yam, and had only taken one bite, when his eye was caught by the grasshopper's skin in the same place where he had seen it before. The spider was amazed at this, and thought there must be some ju-ju in it, so he put the yam down and ran out of the house, shouting as he went, "All right, Dabi, I only thought I would like to taste the food to see that it was good."

But when he got to the dance he again saw, to his intense astonishment, that the grasshopper was dancing away as merrily as before.

The spider then went up to his father-in-law and asked him to stop the dance,

as he wished to go home at once. This was done, and they all went back to the chief's house together.

Chief Tawu then gave both the spider and the grasshopper a dog each as a present, and shortly afterwards they started off together on their return journey.

After walking a short distance outside the town, the spider was so hungry that he stopped and killed the dog his father-in-law had given, and very soon had eaten the whole of it.

He then tried to get the grasshopper to kill his dog, but he refused, saying, "The dog was given to me by the chief as a present and not for food. I shall take it home with me."

When the spider had finished eating his dog, he put the skull of the dog in his bag, and asked the grasshopper to go in front of him. Shortly after this, the dog, scenting some game, dived into the bush, and very soon returned to the path with a small bush buck in his mouth. As the grasshopper had gone on in front and had not waited for his dog, the spider took the buck, and, having cut its head off and put it in his bag next to the dog's skull, he sat down and eat the body.

When he rejoined the grasshopper later in the day, he produced his bag, and took out the buck's head, and told the grasshopper that his dog's skull was very clever, and had killed the buck. Although the grasshopper knew quite well what had happened, he did not say anything, but walked on again in front with his dog as he had done before.

That night they slept in the bush, and the next day, when they got near the first town they had passed through when leaving home, the dog again dashed off into the forest, and chased a bush cow which he bit very badly in the leg.

When they reached the town, the spider told the people that the grasshopper's dog had chased one of the chief's cows and bitten it very badly. This made the people angry, and they all turned out with sticks to beat the grasshopper, but when he saw them coming, he called out to them and soon convinced them that his dog had not bitten the chief's cow, but had chased a bush cow and had wounded it badly. He then offered to show the hunters where the place was, and they gladly accepted his offer. The hunters then got their bows and arrows, and having been shown the tracks of the bush cow by the grasshopper, they had little difficulty in tracking it by its blood, and eventually killed it.

The people then carried the meat back to the town and placed the horns in front of their ju-ju. Half the meat was given to the grasshopper, and the remainder divided amongst the people, the spider getting nothing.

When the spider saw this he was vexed, and told the grasshopper that he did not want him for his friend again. He then set himself to make a net of web in order to revenge himself on the grasshopper, and has ever since lived on insects.

N.B.—This story was given to me at Akparabong by a native, but there would appear to be some doubt as to whether it is a local story or not. A native from Cavally on the Kroo Coast affirms that he first told this story which was afterwards

related to me, and this boy certainly gave me afterwards the main features of the story, but with a different local colouring.

VIII.—HOW EWA ABAGI, AN INKUM WOMAN, WAS DROWNED IN THE CROSS RIVER, AND HOW SHE WAS RESCUED BY THE YOUNG MEN OF INSOFAN.

In the olden days, Ewa Abagi lived at Inkum. She was very rich and was considered to be a most beautiful woman. She made most of her money by trading in palm kernels and camwood, but, as she was so popular wherever she went with the young men of the country, she also made a lot of money out of them, as, if they did not pay her well in advance, she would have nothing to do with them.

She received many offers of marriage, but refused them all, until one day a chief of Insofan named Awor sent a message to her that he wished to make her his wife, as he had heard what a fine woman she was.

Ewa Abagi then sent word back to the chief that she could not marry him just then as she was expecting to bear a son, but that, some time after the child was born, she would go up the river to Insofan and marry him as she had heard that he was rich and was a good man.

The child turned out to be a girl, and shortly after her birth, Ewa Abagi bought a young slave woman called Mossim to look after her baby, while she herself went to the different markets trading.

When the girl baby had become six years old, Ewa Abagi dressed herself and her daughter up in their best clothes, and crossed over the river to Okuni with the slave woman Mossim carrying her load. They then proceeded to walk overland to Insofan.

On reaching the Abum River which is quite close to Insofan, Ewa Abagi went to bathe, and took her little daughter with her, putting down her cloth and beads on the ground. As the river was very shallow, it being the dry season, they walked and waded down to the Cross River.

When she got there, she washed her daughter and then called upon Mossim to scrub her back. The slave woman then came up behind her mistress, and pushed her into the Cross River, where she at once disappeared.

When the little girl, whose name was Essere, saw that her mother had gone, she began to cry, but Mossim said, "Do not cry. You must call me your mother, and I will treat you well. When we get to the town, you must not tell anyone that I am not your mother, or I will punish you severely."

She then dressed the child and put on the cloth and beads of Ewa Abagi herself, having just tied up her own clothes into a bundle with some stones and thrown them into the Cross River.

Mossim and the child then walked on to Insofan, and, when they got there, the slave woman went to Chief Awor's house and said, "I am Ewa Abagi whom you wanted to marry, and this (turning to the little girl) is my daughter Essere." The

chief welcomed her, but was not very pleased, as he had expected to see a much finer woman from all the reports he had heard of her beauty.

When the people of Insofan heard that the chief's new wife had arrived, many of them went to see her, as she was so well known by name. When they saw Mossim, they were not greatly impressed by her looks, and said so quite freely in very plain terms.

Now, one of the young men of the town, who had been down the river trading, knew Ewa Abagi very well indeed, and, when he saw the slave woman, he recognized her as the servant, so he told Chief Awor. The chief said, "Very well, I hear what you say, and will not marry the woman at present. We will wait for a time, and I will make enquiries."

In the morning Mossim told the girl to go and get water from the spring, and the little girl went off with the water pot on her head. Essere, however, did not go to the spring as she had been told, but went to the place where she had seen the slave woman push her mother into the water. She then sat down and began to cry for her mother.

When Ewa Abagi heard her daughter crying, she came out of the river and talked to her. She then painted her daughter with *okukum*,¹ and having helped the child with the water pot, she returned to the river, and Essere went home.

When she arrived at the house, Mossim asked her who had painted her with *okukum* and why she had been so long getting the water from the spring. The child did not answer, so the slave woman said to her, "Don't you be so long another time, or you will get into trouble."

The next day Essere went to get the water at the same place. She called for a long time, but her mother did not come out, as she saw a man making *tombo* in a tree near at hand. At last, however, as she did not like to hear her little daughter crying, Ewa Abagi came out very quickly, helped Essere with the water pot on to her head, and went back again into the river.

The man, who had been watching, saw Ewa Abagi and recognized her. He therefore came down from the tree and went at once to the chief and told him what he had seen.

The chief then told all the young men of the town to go early the next morning to the place where Ewa Abagi had been seen and to try and get her out of the river. He promised them that, if they succeeded in bringing the woman to him, he would hold a big play and "dash" them plenty of *tombo* and food.

¹ *Author's Note.*—*Okukum* is the juice extracted from a fungus like a very small mushroom. It is painted on to the skin with a small stick, and is a light brown liquid paste. Curious designs are made all over the body, the lines running parallel. The paste is then allowed to dry for about a day, and eventually rubs off. By this time the acid has eaten into the skin, and the dark marks remain, showing the pattern for several months. They cannot be washed off by water. The Okuni and Infoit people call this fungus *oboma* and the Boki people *katium*. The indigo black markings last less than a week, and the Okuni people call it *ebim*.

The chief told Essere that, when she went in the morning to get the water, if she wanted to get her mother back, directly she had got the water out of the river she must take the pot back some little distance into the bush.

When the morning came, the little girl went off with her pot, as before, and having filled it with water, carried it back into the bush some little way from the river, and then sat down, and called for her mother to come and help her.

The young men, who had gone to the place before it was light, and who had lined both banks of the Abum river, by the chief's orders, were all hidden out of sight, and, when Ewa Abagi came out of the water, they immediately surrounded her and caught her before she could get back to the river. They then carried her back to the chief.

The slave woman was then seized, and tied up to a tree, and, when the morning came, the chief charged her with trying to kill her mistress. She was found guilty, and was ordered to be killed as a sacrifice to the water ju-ju.

Mossim was then handed over to the young men who had rescued Ewa Abagi, and they took her to the place where she had pushed her mistress into the river, and, having cut her head off, threw the head and body into the river. This is one of the reasons why slaves are always killed and put into the grave of their master or mistress when they die, as a warning to other slaves not to try to kill their owners.

Author's note.

There is a firm belief amongst all the natives in the Ikom district that the slaves who are killed and buried with their master will meet him again in the Spirit Land, where the conditions of life will be the same as they were on earth. The master will recognise his slaves and they will work for him. They also believe that, when a chief arrives in the Spirit Land, accompanied by these slaves, carrying the gin cloth, rods, etc., which were placed in the grave, the people of the Spirit Land will say, "This is a chief coming. Look at his slaves, etc."

Some years ago a road was being made through an old compound which had tumbled down and disappeared, leaving no trace of any human habitation. The road passed through an old grave of a chief who had been buried in the house, and many things, including rods, bottles of gin and plates, had been put in the grave. The natives who were working on the road were afraid to touch anything in the grave, but a native foreman, who came from another country where they held different beliefs, opened a bottle of gin and drank some of it. When the natives saw that nothing happened to him, they all rushed in and there was a regular scramble for everything.

Told by Abassi of Inkum.—[E.D., 1.6.10.]

Thomas, District Clerk, Inkum, told me this grave incident, and said it happened in his presence some years ago at Calabar, when he was time-keeper in the P.W.D.

IX.—THE STORY OF THE WAR BETWEEN INKUM AND ENFITOP.

When the Inkum people first came to the Cross River about one hundred years ago, Chief Indoma established the five Inkum towns on the right bank of the river, and Chief Awum took his people over to the other side, and, having given the Enfitop people presents, asked them to allow him to build his town there, and also requested them to give him sufficient bush where he and his people could make their farms.

The Enfitop people eventually agreed to do this, and Chief Awum built his town, which he called Aliese, and appointed a man called Osode to be his second chief. Both these chiefs were under Chief Indoma of Inkum.

When the houses were finished and their farms made, Chief Awum called a society to play, the name of the society being Eberambi.

It was one of the rules of the society that anyone wishing to join must pay fifty rods, one goat, and five pots of tombo, which would be divided amongst the members.

Then Chief Osode sent invitations to the young men of Enfitop to come and join their society, and altogether about fifty of them became members.

Now, when the young men of Enfitop joined and paid their goats, rods, and tombo, Chief Osode divided up all the things they brought amongst the Inkum members, and never gave the Enfitop boys their share.

This caused great dissatisfaction, and at last they became so vexed that the Chief of Enfitop gave orders that for the future no more of his boys were to join the Eberambi Society.

When Chief Awum heard this, it made him angry, so he made a scheme or plan to rid the society of the Enfitop boys, who were no longer of any use, as they had paid up their presents to the society.

The Chiefs Awum and Osode then went into the bush, and searched about until they found an open space, which could be cleared without much trouble. There was a big rock in the middle, and the members all began working on the ground, and after a few days had it quite clear.

Chief Awum then told his young men to dig a very deep pit on one side of the rock next to its deepest side, and, when it was finished, he placed sharp stakes firmly in the ground with the points upwards.

A meeting of the members was called for the next evening, and the chief told his young men to sit all round the rock.

When the Enfitop boys arrived, they all sat together a little distance off, and one of their head boys was told to sit on the rock with his back to the pit, which he could not see, as it was dark.

The singing and dancing then began, and the tombo was passed round, but when it came to the turn of the man sitting on the rock, just at the moment when he began to drink, one of the Inkum boys, who had been instructed by the chief

what to do, seized him by the ankles and pushed him over backwards, so that he fell into the pit on the sharp stakes and was killed at once. As it was quite dark and such a noise was going on, no one missed the boy or saw what had happened.

Then, in the early morning, before it was light, the Inkum boys went to the pit, and having taken out the body, covered the blood stains with sand and carried the body back to the town. The body was then cut up into small pieces and divided amongst the members of the society, who lit fires and cooked and eat their portions.

That night Chief Awum said to Osode :—" Well! that accounts for one of the members, and I hope soon that we shall have got rid of all of them."

Chief Osode said that he thought the plan a very good one, particularly as it brought them in a supply of food which was always welcome.

Then, for four nights running, the same thing was done, and the boy who had been killed the previous night was divided up and eaten by the Inkum members of the society on the following day.

On the sixth night, however, the Enfitop boys met together, and counted their numbers. Finding that there were five of their members missing, they could not understand what had happened, so they decided not to attend the play that night.

This enraged the Inkum people, and the next day Chief Osode went to Enfitop and told them that, as they had refused to attend the play, they would not be members of the society any longer. So, after that, the Enfitop boys did not go to the play again, and the Inkum people lost their chance of getting any more of them for food.

After a short time had elapsed, Chief Awum consulted with Osode as to how they should get some more Enfitop boys to eat. After thinking some time, he said he thought the best way was to steal the children from the town.

So the following morning the Inkum young men surrounded Enfitop, but hid themselves in the bush, and waited there until all the men and women had gone to their farms to work, leaving only the old people and young children in the town.

When they had all gone, the Inkum men went very quietly into the town from house to house, and stole all the children they could find and carried them off. They did not take any of the old people as they were not much good for food.

That night they had a great feast in the town.

When the parents of the children who had been stolen returned from their farms they missed their little ones, and so they went and complained to the head chief.

The next day he called all his people together, and they held a big palaver to settle what should be done. At the meeting, one of the boys who had been a member of the Eberambi society got up and said that five of their members were

missing, and he believed that it was the Inkum people who had killed them, and that they had stolen the children as well.

After a long discussion, it was decided to drive the Inkum people away, and to send them back across the river again, so a message was sent to Chief Indoma to tell his people to leave their town at Enfitop and go over to the Inkum side.

Chief Indoma could not understand the reason of this message being sent, so he replied that he certainly would not tell his people to move, and that he would see what they could do.

When the Enfitop people had completed their preparations for war, the head chief took one of his slaves to his ju-ju as a sacrifice, and the blood was sprinkled all round the ju-ju, the chiefs dancing in it. The body was then cut up and divided amongst the fighting men, who eat it. The chief then addressed the ju-ju as follows :—

“ You always help us in the time of trouble. Here are my fighting men. I want you to make them strong and so that they will not receive any wounds from their enemies. If you help me, when the war is over, I will bring all the heads of the men we kill to you as tribute. I will also bring the prisoners we capture and kill them before you as a sacrifice.”

The chief then put his hand into the ju-ju pot containing water, rotten eggs, and mashed-up leaves and roots, and having stirred it well up, the fighting men all came up to him one after another, and he smeared them with the liquid on the forehead and breast.

After this ceremony was over, all the people went to the chief's compound, where he consulted his head ju-ju man as to what the result of the war with the Inkum people would be. The ju-ju man then cast lots, and told them that they would drive the Inkum people away, killing many men and taking many men, women and children prisoners, but he warned them that they must not commence the fight, as it was the Inkum people who were in the wrong and had killed the Enfitop people.

They then armed themselves with bows and arrows, stones, and short heavy throwing sticks sharp at both ends, so that one end or the other would stick into their enemies. The next morning they surrounded the town of Aliese, and very soon the Inkum men came out.

The first arrow was fired by an Inkum man named Osim, and at once the fight became general. They fought for the greater part of the day, until at last the Inkum men were beaten, many having been killed and wounded. The survivors, including Chief Indoma, who was present at the fighting, escaped into the bush, leaving the women and children and old men at the mercy of the Enfitop people.

Most of the old men were killed, and the women and children were made prisoners and taken to Enfitop.

That very night they held a big play, and the heads of all the men who had

been killed were placed before the ju-ju. Six of the best of the prisoners were then killed in front of the ju-ju, and after their blood had been sprinkled on the ground, the bodies were cut up and given to the fighting men, who lit fires and boiled the flesh with yams, pepper and salt.

While the food was cooking, a big dance was being held, and one of the prisoners was placed on his back upon the ground in front of the ju-ju. He was then staked securely to the ground, and a heavy wooden drum was placed upon his stomach and was beaten with sticks while the fighters were dancing.

When the food was sufficiently cooked the fighting men eat it, and then, after drinking plenty of tombo, went to bed. The prisoner was left on the ground all night with the heavy drum on top of him.

The next morning the head fighting man released the prisoner, and having tied him up to a tree, cut his head off with his machet. He then dressed himself up in the long hair (mane) of a ram, wrapped a leopard skin round his waist, painted his face, breast and right hand with white chalk, and placed four feathers from the black-and-white fishing eagle in his hair, one down the centre in front, one behind, and one on either side. He then took the head of the man he had just killed in his left hand, and holding his machet in his right, he danced all round the town, shouting out that they were great fighters, and that the ju-ju had made them successful in the battle. When he had been all round, he went into the open space in the middle of the compound, and the women came up to him with presents; some would present him with a fathom of cloth, but the poorer people would offer a few rods, yams, or some salt. The body of the man was then divided up amongst the chiefs, the head chief getting the right arm, shoulder and breast for his share, and the head fighter was given the man's heart to eat.

All the heads were then collected and placed over a fire to singe the hair off. They were then given to the head chief, who boiled and eat the meat off them with his sons and people. The chief placed the skulls on the ground of the room where he slept, so that the room was quite paved with them. This was done so that the chief could put his feet on them, to show that he had trampled on the enemies whom he had conquered.

The head of the man who was first sacrificed before the war commenced was not eaten, but was left on the ground in front of the ju-ju as his share.

To return to the Inkum people, who had escaped into the bush on the night of the battle, as soon as it was dark, Chief Indoma called them all together and asked his ju-ju man what he had done to make him so unfortunate in the battle and to lose so many people. The ju-ju man told him that Chief Awum and Chief Osode had caused all the trouble by killing the Enfitop boys and stealing the children for food. He also said that the Inkum people had gone to fight like women; they had not consulted him (by which he lost a handsome present) neither had they killed a slave as a sacrifice to their ju-ju.

Chief Indoma agreed with the ju-ju man, and said he would not forget again, and that in the future when he went to war he would see that the proper

precautions were taken and the usual sacrifices made as had always been done in the past.

He then spoke to Awum and Osode, saying "I am very angry with both of you. Up to the present I have been known to all people as a good fighter and leader, but I shall always be ashamed to meet the Enfitop people now. You have done wrong. You have killed and eaten many of the Enfitop people and told me nothing about it. When they sent a message to me, I told them that I would not move my people across the river, as I never thought they would fight against me, but now I am compelled to do so, as they have either killed or taken as prisoners nearly all the men, women and children of the town. I look to you to arrange how to get me and the remaining people over the river in safety.

Then Chief Osode stood up, and said that he could manage that quite easily, as he was a ju-ju man, and would make a bridge for them out of his body.

Now, in those days there was a big snake who used to live on the land, and when he grew to be as long as a palm oil tree is high, he forsook the land and lived in the small creeks and rivers, where he grew to a tremendous size. The name of the snake was Ku Ku Barakpa.

In the early morning, Osode turned himself into the snake, and placed himself across the river with his tail on the Enfitop side and his head on the Inkum side, his back being out of water, so that the people could cross over in safety. As soon as he had done this the survivors of the Inkums, headed by Chief Indoma, walked over the snake's body, but, when the Enfitop people tried to follow them, the snake waited until they were in the middle and then sank, leaving the Enfitop men to drown. After two days their bodies floated and were picked up by the Inkum people who carried them back to their town and eat them.

Chief Indoma blamed Chief Awum very much for what had happened, but he praised Chief Osode for getting them back in safety across the river, and also for his ingenious device in getting them some more human food without any risk or fighting.

Told by Abassi of Inkum, 7th June, 1910.

X.—HOW AN INKUM BOY WAS DROWNED BY HIS COMPANIONS AND HOW THEY WERE PUNISHED.

There was once an Inkum woman named Omega, who was considered very good-looking, but, curiously enough, no man had ever wanted to marry her, although she was very popular and went about from one man to another. She also went from town to town, showing off her beauty, in the hopes that some man might fancy her and ask her to marry him.

At last she got tired of walking about, and returned home to live with her parents. Her father was very fond of her, but often said that he wished she had been a boy as she would then have been able to help him with his work on the farm.

After Omegha had been living at home for a little time, her father said to her, "I wish you would get a son who would help me on the farm when he grew up." Omegha replied that, although she slept with plenty of men, she had never conceived. Her father then warned her that she would never bear a child if she went on as she was doing, always changing and sleeping with so many different men.

He then advised her to live with the same man for a whole month, and then see what would happen. Omegha waited for a week, and then did as she had been advised to do by her father, and, after a month had elapsed, she found that she had conceived.

A few months after this, Omegha's father died, leaving her mother and herself in the house. Then her mother said to her "Now that your father is dead, you must not go about as you did before, as there are only two of us. You shall stay at home and I will look after you and the child who is soon to be born." They then wrapped the dead body up in mats, and made a hole in a room at the back of the house, where they buried the corpse.

Some time afterwards, Omegha gave birth to a son, whom she called Ogor. The boy grew very fast, and after a time he was able to walk.

As Omegha was a poor woman, she used to take her little son with her to the farm every day. But when Ogor was six years old, she got tired of doing this, and used to leave him in the house with his grandmother, who was very fond of him. Then Omegha used to go off alone, and visit her numerous men friends.

Ogor had often been told by his mother not to go near the river, and he was frequently warned not to play about with the other boys of his age in the town, as they would surely lead him into mischief.

One day, while his grandmother was cooking, he heard the company of small boys to which he belonged playing outside, so he stole out of the house and joined them. When the boys saw who it was had come to play with them, they asked him why he did not always come out and join them, so he told them that his grandmother would not allow him to go out of the house.

The boys then said they were hot from playing and were going down to the river to bathe. They invited Ogor to go with them, but he refused and ran home.

Before he reached the house, his mother, who was returning from visiting one of her lovers, met him and gave him a sound flogging for being so disobedient.

That night, the boys belonging to Ogor's company, of whom there were eight, met together and decided that Ogor had been very rude to them. They therefore determined to punish him the next time they caught him.

A few days afterwards, Ogor again stole out of the house when his grandmother was busy, and joined his companions who were playing in the town not far from the beach.

When the play was finished, they all went down to the river to bathe, and swam out to a sand bank in the middle of the river, it being the dry season.

One of the boys had brought some strong tie-tie with him, and two others

went off and soon came back again with a heavy stone. Ogor was then put on his back and securely fastened to the stone with the tie-tie. He did not struggle or cry out, as he thought it was all done in play.

When the boys had finished tying up their companion, they looked round very carefully to see whether anyone was watching them, but, finding there was no one about, they carried Ogor out into the river, and threw him into the water where it was deep, and he sank at once. The boys then swam back to the beach, and went off to their various homes.

Just about this time, Omega returned home, and, missing Ogor, asked her mother what had become of the boy. The old woman told her daughter that Ogor had stolen out of the house as he had done on the previous day, and she thought he had most likely gone to join the small boys' company as she had heard them playing in the town.

Both the women then went out to look for the boy, but could not find him or any of his companions, as they had all returned to their parents' houses. They searched everywhere for Ogor, but could not find him, so at last Omega thought of the porcupine, and made up her mind to ask his advice as to what had happened to Ogor, and what was the best thing to do to get him back again. She then walked to the porcupine's house and told him that she was in great grief as she had lost her only son Ogor, and could not find out what had become of him. Omega then asked the porcupine to help her, which he promised to do. He then went into his back room to consult his ju-ju, and, being very clever, it did not take him long to find out what had happened to the boy, so he soon returned to Omega, and told her that her son had been thrown into the river by his companions, and that the water ju-ju had taken him to his house at the bottom of the deep pool in the river.

Omega then went down to the beach with the porcupine, and, when they arrived at the water's edge, the porcupine, who was a very good swimmer, at once dived into the river and swam to the water ju-ju's house. The porcupine then told the water ju-ju that he had promised to help Omega, and asked if the boy was there. The water ju-ju replied that he had saved Ogor's life as he was sorry for Omega and her mother, who were poor people, and only had this one boy.

He then said that he had no objection to returning Ogor to his mother, and that the porcupine might take him away when he departed, but he insisted that the boys who had thrown Ogor into the river should be punished, and told the porcupine to tell the chiefs of the town that, if they did not punish the boys very severely, he would seize everyone who came into the river and keep them in his house for all time.

The water ju-ju also told the porcupine that he must take Ogor to his mother when it was dark, and hide him in the house until the palaver was heard, so that no one should know that Ogor was alive.

The porcupine waited until the evening came, and then, having thanked the water ju-ju for his kindness, swam off with Ogor, and took him to his mother's

house, taking care to go by the back way so that no one should see them. Omega was delighted to get her son back again, and hid him away. She then thanked the porcupine, who went off to the chiefs of the town and delivered to them the message from the water ju-ju.

The chiefs at once sent the drummer round the town to tell all the people to attend at the palaver house the next day, that no one was to go to their farms, and that all the small boys of the town were to attend.

In the morning, the chiefs took their seats, and the people sat down all round them. The porcupine was then called upon to tell all the people what had happened. So he stood up and said that Ogor, the son of Omega, had been thrown into the river by his companions, they having first tied him up and fastened a heavy stone to him to make him sink. They had then left him to drown, but the water ju-ju, being kind-hearted, had saved him.

Ogor was next called, to the great astonishment of the eight boys who thought he was dead. He pointed them all out, and told the chiefs which of the boys had tied him up and those who had carried him and thrown him into the river.

The head chief then said that all the eight boys were guilty of trying to drown their companion, and that they should all be taken to the beach and killed as a warning to other boys not to kill one another. He also pointed out that the water ju-ju had threatened to seize all the people who went into the river if the boys were not properly punished.

All the people agreed that it was a just sentence, but one chief, called Eka, refused to allow his son, who was one of the eight boys, to be killed, and said he would see what the water ju-ju could do.

All that night, the mothers of the seven boys cried bitterly; and begged the chief not to kill their sons, but he told them that the sentence must be carried out, as otherwise the water ju-ju would be angry and kill many people.

The next day, the seven boys were taken down to the beach and killed, and their fathers took their bodies home and buried them. The town then mourned for three days.

The head chief then called the porcupine to him, and told him to go to the water ju-ju and tell him that the seven boys had been killed, but that Chief Eka had refused to allow his son to be killed, and had defied the water ju-ju to do his worst.

So the porcupine set off and dived into the river and reported to the water ju-ju all that had happened. The water ju-ju said the head chief had done quite right to kill the seven boys, as, had he not done so, he would have made the people suffer very much. He also said that he would deal with Chief Eka's son later on. Then the porcupine returned to the land and reported to the head chief all that the water ju-ju had said.

When Chief Eka heard the threat of the water ju-ju he at once gave orders to all his people that none of them were to go into the river, but, that, if they wanted to wash, they must carry the water to their houses for the purpose.

This was done for two years and nothing happened, but, in the commencement of the third year, Chief Eka's son, thinking he was quite safe, thought he would like to bathe, so he went down to the river and went into the water as far as his knees; he then washed himself and returned home. As nothing had happened to him the first day, he went down again in the afternoon when the sun was not quite so hot, and jumped into the deep water, but the water ju-ju, who was waiting for him, at once seized him and dragged him out of sight under the water.

The people who were bathing at the time, when they saw the boy disappear at once, guessed that it must be the water ju-ju who had taken him, so they went and told Chief Eka what they had seen. When he heard what had happened, he went to the porcupine and asked him to go to the water ju-ju, and offer him two slaves if he would return his son. The porcupine agreed to go, providing Chief Eka gave him one slave and 500 rods for his trouble. The chief willingly agreed to this, and the slave and rods were brought to the porcupine's house that very night.

In the morning the porcupine went down to the river, and dived in as he had done before, and swam to the water ju-ju's house and told him that Chief Eka offered to give him two slaves if he would release his son. But the water ju-ju refused them, and said, "Tell Chief Eka, if he wants to see his son, let him look in the river in two days' time." So the porcupine went back and delivered the message to Chief Eka, who was very sorry as he was so fond of his son.

Two days afterwards, Chief Eka went down to the beach, where he saw the dead body of his son floating down the river, so he sent some men out in a canoe and they brought back the dead body and it was buried.

Ever since that time, the people of Inkum believe, when anyone is drowned and his body floats after three days without being eaten by the fish or crocodiles, that the water ju-ju has killed the dead man because he had done some evil thing.

Told by Abassi of Inkum.—[E.D., 9.6.10.]

XI.—HOW A FATHER TRIED TO KILL ONE OF HIS SONS BUT FAILED.

Osewo of Inkum was a rich chief and had many slaves. He also had five wives, four of whom had two children each, but the fifth wife whose name was Agbor had no children. As a child did not come quickly to Agbor the chief used to beat her and use her very badly as he thought she might never have a child and then he would have paid all the dowry and marriage expenses for nothing. Agbor bore all the ill-treatment she received without complaining, and although her husband gave her no money (rods) or food, she remained faithful to him. A year later, however, she gave birth to a male child whom she called Agberamfe. This did not alter the chief's feeling in any way towards her, and he took a violent dislike to the little boy. Up to the time the infant was one year old he never gave the mother or child a present, and when, as he grew up, the father saw his little

son playing about the house he never called him to come to him or dashed him anything as he did to his other children. Up to the time when the baby boy could walk about Chief Osewo never told Agbor to come and sleep with him but she never complained to anyone. This caused the Chief to dislike her more than he had done before, and he told some of his other wives that he believed that Agbor was going about with other men. His servants, however, told him that Agbor was quite faithful to him, but he would not be convinced. After another year had passed, Osewo, having drunk a lot of tombo one evening, sent for Agbor to sleep with him, and in due course she conceived and gave birth to a little girl baby whose name was 'Nse. Even this did not change the chief's dislike to his son Agberamfe, and by degrees he got to hate the boy, until at last, when the planting season came round, he made up his mind to kill him, but he did not want to do this in such a way that any one could blame him.

Osewo then called all his sons together and gave each of them a sharp matchet, but to Agberamfe he gave a piece of iron. He then told the boys that he would take them into the bush the next day, to the place where he intended to make a farm, and that they should clear some ground for him. The boys then went back to their different houses and told their mothers what the chief had said. When Agberamfe saw his mother he told her that his father had given each of his brothers a matchet but that he had received only a piece of iron to work with although he was the youngest of them all. Agbor at once thought that her husband must have some evil design upon her son; so that night she went to the place where her husband was going to make his farm and saw the Queen of the White Ants. She told the Queen the whole of her sad story, and said that she feared that her husband would try to injure her son. Then the Queen of the White Ants asked her what she could do to help her. So Agbor asked the Queen to send all her people to the place where her son was going to work, and tell them to bite through the roots of the grass and bush so that her son could make a big clearing with his piece of iron without any trouble. This the Queen promised to do, and Agbor thanked her.

Agbor then went to the rabbit¹ who was a great friend of hers, and having told him her story, asked him to dig a hole underneath the bed of her husband so that he could hide there and hear what the chief said at night to his other wives in case he should be planning evil against her son, and Agbor also asked him to tell her every morning what he had heard. The rabbit then went off and dug a hole under the chief's bed so that he could hear all that passed in the room above him, and when it was dark he went into the hole to listen. In the evening when the chief's favourite wife came to join him, the rabbit heard him tell her that the next day he was going to take all his sons into the bush to clear his farm, and that the one who was last in doing his share of work would be killed, and that all the boys would be placed in a line and he would tell them to clear the bush to where he would be standing and that as he had given Agberamfe a piece of iron instead of a matchet, he

¹ A sort of burrowing bush rat.

was certain to be last and would be killed. When the rabbit heard this he went off and told Agbor, who was very glad that she had arranged matters with the Queen of the White Ants. When morning came Chief Osewo went into the bush calling upon his sons to follow him, but Agbor went with her son. The chief then placed the boys in a row and told them to clear the bush to the place where he would be standing, and told them that the boy who finished last would be killed as a warning to the others what would happen to them if they did not work hard. He then went off 50 paces into the bush and gave the signal to start. Agbor, however, had taken care to place her son in the place where the white ants were, and he started off cutting right and left with his piece of iron and everything fell before him so that he very soon reached his father before the other boys had got so far as half way. This made the chief very angry. So he called out that he had changed his mind, and told his sons to stop working and go home without finishing the work. Then for some time he did not try to injure Agberamfe. But when the rainy season came he made another plan to kill him, which he told his wife at night, fortunately in the hearing of the rabbit, who told Agbor. The plan worked out as follows:—

Chief Osewo sent all his slaves to the other side of the river to cut the leaves of the tomo palm to make roof mats with; they were also to take some rats with them and catch a crocodile. When they returned they were to place eight bundles of the leaves in a row along the road, and they were then to put the crocodile on the ground and cover him up with leaves for the ninth bundle. The slaves did as they were ordered, and after three days returned and reported to the chief that everything had been done as he had directed. Then the chief called his nine sons together and told them to go down to the beach one after the other and bring up a bundle of the leaves, and they were then to start making mats to repair the houses, but he told Agberamfe to go last because he was the youngest. Agbor, who was waiting outside, then gave her son some strong tie-tie which had been made into a running noose. She also gave him a sharp spear and told him that he was to spear the bundle before he went near it as there was a crocodile hidden beneath the leaves. She also told him that if the crocodile showed his head he was to cast the noose round him and tie him up securely. Agberamfe then went down to the beach and threw the spear as hard as he could at the bundle. He was fortunate in pinning the crocodile to the ground and very soon it showed its head through the leaves, whereupon the boy threw the noose round its jaws and made it fast to a tree. He then withdrew the spear and stabbed the crocodile until it was dead. Agberamfe then placed his bundle of leaves under the crocodile, and having got it on to his head carried it up to the house and placed it in front of his father. The chief was more angry than ever at this, and determined to make another plan that would not fail. So when the dry season came round he told his favourite wife at night time that he had arranged with a blacksmith to kill the boy. That the next day he would send Agbor's son to blow the bellows, and that when the iron was red hot the blacksmith would plunge it into the boy's inside, and that he would die in great pain. The rabbit, who was listening all the time, told Agbor of the plan he had heard, and

she warned her son not to blow the bellows, but to watch the blacksmith carefully. In the morning Chief Osewo told his son to go to the blacksmith and blow the bellows for him as he was making something for him. Agberamfe went as he was told but he stood outside the shelter and watched the blacksmith very carefully until he saw him pull the red hot iron out of the fire and make a dart for him. He was quite prepared, fortunately, and ran off home at once and told his father what had happened. His father pretended to pity the boy, and told him that he would send him the next day to his friend the leopard to look after him, and that he should stay there for ten nights. In the evening Chief Osewo sent for the leopard and told him that he was going to send his son Agberamfe to him for ten days, and that during that time he must contrive to kill him by stealth and send the boy's skin to him so that he might be quite sure that his son was dead at last. This time Agbor had no plan, but she told Agberamfe to be very careful all the time he remained in the leopard's house. The boy started off the next day, and when he arrived at the house he was much surprised to find that the leopard was as rich as his father. After they had finished their evening meal the leopard told Agberamfe to sleep with his sons, but the boy suspecting that the leopard had designs upon his life, waited until the leopard's sons had gone to sleep and then having placed a log in his bed went outside to sleep. The leopard came in the middle of the night, when it was so dark that he could not see very distinctly, and killed the boy he thought was Agberamfe, but he was mistaken and killed one of his own sons instead. The leopard was very angry when he found what he had done, so that the next evening he shut the boy up in the goat house. But Agberamfe very soon undid the fastening and got out, closing the door behind him. He then went to sleep in the same place where he had slept the previous night. About midnight the leopard brought fire and burnt the house down, thinking that he had made certain of the boy this time. But when the morning came Agberamfe greeted the leopard as usual, much to his surprise. The leopard then went to the house he had burnt, and found that he had destroyed all his own goats, leaving the boy still uninjured. This annoyed the leopard so much that he determined to take the boy back to his father and not to try and kill him any more as each time he tried he did something to damage himself. The leopard then returned the boy to his father, and said he could not kill him as he was too cunning.

By this time, Agberamfe had grown into a fine good-looking young man. Some little time after the leopard had tried so unsuccessfully to kill the boy, the Chief thought he would make a trial to see which of his sons liked him best. So the next day he told his wives not to wake him as he was not feeling well. He woke up in the middle of the day and refused to eat until the evening. He then told his wives to sleep in their own houses as he was ill. In the morning he pretended to be very weak. He shut his eyes and held his breath from time to time. The boys, thinking their father was about to die, began to dispute amongst themselves as to what share of their father's property each should take. But Agbor's son sat beside his father's bed the whole day.

When the night came the Chief saw that Agberamfe was looking sad, and told him to go home to his mother, but the boy would not go, and told his father that he was too fond of him to leave him and let him die alone. So he stayed all that night with his father while his brothers were laughing and playing outside, and the Chief clearly saw that they did not care in the least that he was ill.

The following morning, the Chief got up from his bed, and having called all his people round him, explained the trial he had made, to see which of his sons loved him the most. Osewo also told him of the behaviour of his sons when they thought that their father was dying, and that Agberamfe had stayed by his side and looked after him all the time, although he had so often tried to kill him. The people then advised the Chief to divide his property into two shares, so that when he died, one share should belong to Agbor's son, who would be able to look after his sister; and the other share would be divided amongst the other eight boys. This the Chief did.

Moral.—It is not the one who makes the fire to boil the koko yams¹ who is most likely to eat them. And it is not always the ones you love most who will care most for you.

Told by Abassi of Inkum.—[E.D., 10.6.10.]

XII.—CONCERNING THE OKUNI WITCHES AND CANNIBALISM.

In Okuni, a long time ago, there dwelt a chief called 'Ndabu. He was considered to be a rich man in that part of the country, and was the owner of numerous slaves. He also had a large farm and many canoes. Chief 'Ndabu was, however, not a happy man, as all the time he was young he never had a son who should inherit his property when he died. On this account, he married thirty wives, but none of them had a child. At last, the Chief consulted a ju-ju man, and gave him a big "dash." The ju-ju man then made ju-ju, and finally told the Chief that the only wife he had, by whom he could get a child was a woman called Iya Agagim. He advised the chief to pull down all the houses where his other wives lived and to send them away. He should then build an entirely new house for Iya Agagim, and make a sacrifice of a white goat and a white fowl, to which he should add a white piece of cloth which should be tied up inside the door of the new house. The ju-ju man told the chief not to sleep with anyone until the house was built, and that then Iya Agagim was to go into the river and wash herself all over, and having thrown away all her old clothes, she was to put on a new cloth before she joined her husband so that she would be an entirely fresh woman. When the chief heard this, he was very pleased, and went home.

¹ *Author's Note.*—Koko yams are cooked for several hours. They are boiled in three different waters, and so that each water is steamed away before the fresh water is added. The yams are then left in the pot until the following morning. The ordinary yam is cooked and eaten at once.

Having called all his wives together, he told them what the ju-ju man had advised him to do, and although he was very sorry to part with them, still they would all have to go as he was determined to get a son if possible. That night all the wives cried bitterly. The following day the chief sent to his farm for yams which he gave to his wives, and many rods as a dash; he then sent them back to their respective parents. Iya Agagim was also sorry to lose her old companions. When they had all departed the chief pulled down all the houses where they had been living, and then built a new house on a different piece of ground. When this was completed he made the sacrifices as he had been directed to do by the ju-ju man. Iya Agagim then went down to the town beach on the Cross River and washed herself very carefully. She then threw all her old clothes away and walked back to the house where she put on a new cloth and joined her husband. After a month had elapsed she found that she had conceived and told her husband, who was delighted at the good news.

The chief then called a play for all the young men and young women of the town, and told them what had happened. He also gave them plenty to eat and drink so that they might rejoice with him in his good fortune. Chief 'Ndabu then went to the ju-ju man, taking many presents with him, and having thanked him for his good advice which had turned out so well, he then asked how many children he would have by his wife; and when the ju-ju man said he would have twenty-one children, he was very glad and went home, but he did not tell his wife. The chief then sent his slaves off to the farm to make it larger, as in the future he would have to make provision for a larger household. From the time Iya Agagim conceived, the chief kept her in the house, as he was afraid that if she met any of his former wives they might be jealous, and try to do her some injury.

In due course, the woman gave birth to a boy baby, and the chief held another big play which lasted for three days and nights, and much tombo was drunk. Then the chief went again to the ju-ju man, and having given him a big "dash," asked whether the boy would live. The ju-ju man said that he would live, and that some day one of his sons would discover something which the Okuni people had never heard of or known before. Then the chief went home. Altogether Iya Agagim gave birth to twenty-one children, and the last boy who was born was called Amoru. The chief then knew that his wife would not bear any more children. As they grew up, whenever he went to his farm, Chief 'Ndabu used to take all his children with him, and there were many people in the town who were very jealous of him on account of his large family. At last, some of the townspeople met together and decided to get rid of the chief and all his family. One of the Okuni chiefs, called Elullo, who was a witch, said that he was willing to go to Chief 'Ndabu's house at night and see what he could do, but he was afraid of the ju-ju which the chief kept in a corner of the house, as it was very powerful against witches and might kill him. At last, he thought of a plan, so he went to one of Chief 'Ndabu's former wives, who was called Elilli, and asked her what sort of ju-ju her former husband had to protect him against witches. Elilli then asked

him why he wanted to know, so the chief told her that they were tired of Chief 'Ndabu and all his family, and wanted to kill them, but that they were afraid of his ju-ju. Elilli said that she was also very jealous of Iya Agagim having so many children, and that as she was a witch herself she would like to join with Chief Elullo and kill the whole family. Elilli said that the safest way to dispose of them all was to put a witch into Amoru the last born, and that he would take them to his father's house so that they would not then do anything contrary to the chief's protecting ju-ju. Chief Elullo then invited Chief 'Ndabu to dine with him, and asked him to bring his wife and all his children. The chief gladly accepted the invitation and Elullo prepared large quantities of palm oil chop and tombo for his guests. One portion of the food he set aside for the boy Amoru, and this portion was bewitched. In the evening Chief 'Ndabu came with his family, and they all enjoyed their dinner. But the prepared food had been given to Amoru who eat it. After they had dined, they all went home and, shortly afterwards, went to bed. During the night, Chief Elullo turned himself into a witch-bird (the owl) and went to 'Ndabu's house, where he called the boy whom he had witched. By this time a lot of witches had arrived, and when Amoru came out he was surprised to see so many people. Chief Elullo then cautioned the boy never to tell anyone what he saw, and then took him to the place where they cooked human food, and gave him a piece of flesh and some yam to eat. Amoru eat the yam, but took the flesh home and hid it. He hid the meat inside his mother's fire-place, and covered it over with pots. Although he never spoke about what he had seen, he could not help wondering how it was that he could go in and out of the house when all the doors were fastened. The next night when he heard the witches play in the town, he was compelled by the witch inside him to go and join them, and found when he got to the cooking place that a man had been killed and hung up to the branch of a tree by his neck. Chief Elullo told the boy that they were going to eat the dead man as they had eaten the man the previous night, and that he should have his share as before. Amoru was very frightened when he saw what was done, but dared not say anything. The dead man was then cut up and cooked with yams. When the food was sufficiently cooked it was divided amongst the witches who sat down and eat it, but Amoru only eat the yam and took the meat home and hid it in the same place. Every night for a month and a half the boy attended the feast of the witches, and either a man or a woman was always killed and eaten; but Amoru always took his piece of flesh home and placed it with the other meat. All this time Chief 'Ndabu had been making sacrifices to his ju-ju to protect him against witchcraft, and he used to call all his sons together to sit round the ju-ju while the sacrifices were being made, but Amoru sat outside as he was afraid to go near his father's ju-ju on account of the witch in him.

One night when the boy went to the feast the witches told him that it was his turn to provide a body for food, but Amoru said he was too young and had no one to give. Then Chief Elullo said, you have a father and mother and plenty of brothers and sisters, we shall be pleased to eat any of them. But still the boy

refused, saying that he was much too fond of his people to have them killed for the witches' food. Chief Elullo replied that he could not help his feelings, and that, Amoru had seen a man or woman killed every night for a month and a half, and that he had received his share although the people who had been killed and eaten were the dear relations of some of the witches. Amoru then begged the witches to have another round and that when it came to his turn again he would give either his father or mother up to be eaten. To this they all agreed, and they went on in their usual way killing and eating a man or a woman every night: but Amoru never eat his share. The witch people used to play every night from the time other people went to bed until cock crow when they were obliged to go home. When the time came for Amoru to supply a man to be eaten, he began to get frightened. So at last he made up his mind to tell his eldest brother, whose name was Nkanyan, all about the witches and the difficulty he was in. Amoru then got his big brother to go into the bush with him so that no one could hear what he said, and then told him how he had been made a witch in secret and was compelled to attend the meetings where the dead bodies were eaten, but he explained that he had not eaten any of the human flesh, having hidden it in the fireplace. Amoru then said, "the time has now arrived when I have to produce a man or a woman for the witches to eat, and they want my father or mother or one of us children, but as I do not want to give them anyone I thought I would get you to help me as you are big and strong." At first Nkanyan could not believe his young brother's story, so Amoru brought him to the place where he had hidden the meat, and showed it to him asking him not to tell anyone as he had thought of a plan. Amoru then told his brother to lie down in a bed opposite the door, but that he was not to go to sleep. He was to arm himself with a matchet, and when he heard the witches coming he was to stand at the head of his bed with the matchet in his hand and his arm raised ready to strike. Amoru also said, "one of the witches will present the calabash holding 'the night' three times, and on the third time you must smash the 'night' calabash¹ with your matchet, and it will at once become light." He told his brother to be brave and not to make a noise or tell anyone until the calabash was broken. He must then call out to the people who must catch the witches and tie them up.

Amoru told Nkanyan that when the time came he would hide under one of the beds, but the witches would run outside, and could be easily distinguished from the other people, as they would be all naked.

That evening, after all the people had gone to bed, the witches met as usual for their feast and play, and Amoru went and joined them. Chief Elullo said it was Amoru's turn to provide a body for food and asked him who he was going to give. Amoru replied that he would give them his eldest brother Nkanyan. The chief then told the people to take the night calabash with them, and to bring

¹ The "night" calabash was used by the witches when they were going to kill anyone for their feasts, as it prolonged the night, and the Okuni people still believe when the nights are unusually long that the witches are out with the "night" calabash and are killing people.

Nkanyan out of his father's house, but Amoru asked Elullo to lead the people, as he was the chief of the witches. To this the chief agreed, and Amoru showed the way to his father's house, and having opened the door showed them the bed where Nkanyan was supposed to be sleeping.

Then the man presented the "night" calabash towards Nkanyan three times, but as he held it out for the third time, Nkanyan hit it with his machet and smashed it to pieces with one blow. Directly this had been done, it became light at once, and all the witches were discovered naked, and at once started screaming and running away, trying to hide.

But Nkanyan called out in a loud voice for everyone to come out and seize the witches, and very soon they were all caught and securely fastened up. The people then took the witches to the palaver house, and Chief 'Ndabu sent word to the other chiefs that they would be tried at once.

The big wooden drum was then beaten to call the people together. The people of the town were much surprised that the night had been so short, but when they heard that the night calabash had been broken and the witches captured, they were very glad, and went to have a look at them.

Chief 'Ndabu told the chiefs what had happened in his house the previous night.

When all the people had assembled, it was noticed that there were very few chiefs present as most of them and the head men had joined the witches' society.

Amoru was then called upon to give evidence. He told the people all that had happened and the number of people he had seen killed and eaten. He also produced the basket of human flesh which had been given him as his share.

Nkanyan also told the chiefs and people how the witches had come to kill him, but he had broken their ju-ju calabash and turned the night into day, when all the naked witches were caught.

The chiefs then went outside to consult as they were afraid to talk in front of the witches. When they returned they ordered the witches to be tied up to trees and burnt alive, but Chief Elullo, being the leader was tortured and kept alive for some time. They cut small bits of flesh from him, and cooked it before his eyes. They then made him eat his own meat. After a time he died in great agony. His body was then burnt all except the skull which would not burn, so the people cut it into pieces with an axe and threw the broken pieces on the fire. The basket of meat which Amoru brought was also burnt.

The sons and daughters of the witches were sorry to lose their parents, but they were glad that all the witches in the town had been caught and disposed of.

The chiefs then consulted together as to how they should get the witch out of Amoru. They decided that he should be sent to a ju-ju man named Ewo who could take witches out of people, and they agreed to pay his charges, which amounted to one slave, between them.

So Amoru went to Ewo, the ju-ju man, and he took the witch out of his heart and put it under a rock.

When the boy returned to Okuni, he told the people that he was quite cured and was no longer a witch man.

The chiefs were very glad to hear of this, and sent Amoru round the towns, when he received many presents of cloth, rods, and tombo.

The people then collected all the ashes of the witches who had been burnt and threw them into the river, saying they had got rid of all the witches in their town.

The chiefs then ordered two cows to be killed to make a feast, and a big play was held.

A month later Chief 'Ndabu died and his funeral was attended by all the chiefs and people of the town. His body was dressed up in his best clothes and it was made to sit up in a chair, some of his wives fanning it to keep the flies off. It was kept there for three days, and the chiefs sat round the dead body and eat their food, but each mouthful was first offered to the dead man to eat. Those people who were very fond of 'Ndabu went so far as to touch his mouth with the food before they eat it.

The body was then wrapped up in sleeping mats and buried, and many rods and pieces of cloth were placed in the grave.

Nkanyan then took the place of his father and looked after his mother and brothers and sisters, who lived in peace and died natural deaths without being troubled by witches.

Told by Ennenni, an Okuni woman.—[E.D., 16.6.10.]

XIII.—OF CHIEF AMAZA, HIS WIFE ACHI AND THE TORTOISE.

Achi was a fine-looking Okuni woman, the wife of Chief Amaza. He was very fond of her and would not have any other wives.

She lived with her husband for some time, and eventually conceived. The chief then told his wife that she was not to go out of the house as she might give birth to the child when there was no one about to help her.

About this time a ju-ju man called Nkendeng was driven out of the Okuni towns into the bush near Insofan because he used to kill people with a poison called Ekpion.

When the dry season came, it was the custom of the Okuni women to go into the bush to the small rivers, and having dammed them up with sticks and clay, they would bale the water out and catch the fish. As a rule they stayed out in the bush for several days, and on these occasions the married women were accompanied by their husbands, and the young women would have their men friends.

As Achi was skilful at catching fish, she begged her husband to allow her to go, but he refused on account of her condition. Achi was, however, determined to

go and bothered her husband so much that at last he consented and they started off together.

Chief Amaza did not take any of his slaves with him as he did not wish to stay more than two days in the bush on account of his wife's condition.

When they arrived at the river, which was close to where the ju-ju man lived, they found that most of the people had already dried their fish and were returning home. The chief then begged his wife to go back with the other people to the town as he was afraid of the ju-ju man. But Achi refused, and said she had taken a lot of trouble to come all the way from Okuni and she would not go back without some fish. When the chief saw that his wife was determined to stay, he made a bush shelter for them both to sleep in.¹

Amongst the people who came to the fishing was the tortoise, who had made his shelter near the source of the stream. He did not fish himself, but he brought his drum with him and a large bag. In the evenings the tortoise used to play his drum very skilfully for the people to dance, and as a reward they used to give him dried fish, which he put in the bag.

The next day the few remaining people packed up their fish and returned to Okuni, but the tortoise remained behind, as he hoped to get some fish out of Achi and her husband.

Achi and her husband went fishing that day, and caught a lot of fish between them, which they dried on sticks in the smoke of the fire at night.

The next morning Achi was not feeling well, so she told her husband to go and fish by himself. Achi was quite alone, when suddenly she felt pains, and shortly afterwards the child she was expecting was born. She then called for her husband to come and help her, but he could not hear.

The ju-ju man, however, had heard the child cry, and came to Achi at once and assisted her by boiling water for her to wash with. He then took the child up and washed it, and placed it on some soft dry leaves on the ground.

He then asked Achi what she would give him as a reward for the trouble he had taken. But Achi said "I have nothing to give you. Wait until my husband returns." But the ju-ju man said, "I know what you are thinking of, you want to put me off with a present of some fish, but I do not intend to accept anything of the sort. Nothing will content me but the head of your baby, which I intend to give to my Ekpinon ju-ju." When Achi heard this she began to cry, and while she was crying her husband came in, but no sooner did he see the ju-ju man than he threw his load of fish on the ground and ran off to the nearest farm as fast as he could go.

Shortly after this the tortoise came down to see what was the matter, and he found the ju-ju man preparing to cut the baby's head off, and Achi weeping and imploring him to spare her new-born baby. The tortoise then asked the ju-ju man some questions, and at last agreed that he should take the baby's head, but

¹ These shelters are made out of palm leaves and are quickly put together, but they do not keep out the rain. They are, however, sufficient for the wants of the natives in the dry season.

that he should leave the body. He then reminded the ju-ju man that, when anyone was going to be killed, it was the custom to beat the drum and march the victim to the slaughter place. The ju-ju man agreed that there was such a custom, so the tortoise went off and fetched his drum.

Very soon afterwards he returned, and commenced to play and sing, and he played so well that the ju-ju man felt compelled to dance. The tortoise then beat his drum louder and louder, and faster and faster, telling the ju-ju man to dance further off, as he would hear the drum better. He did so, but very soon returned to see that Achi and her child was safe. He continued to dance a little way off, and then returned two or three times, until the tortoise told him that he could dance as far off as he liked, as he was there to look after Achi. He then went further away each time until the sixth time, coming back always to look at the child.

The tortoise told Achi that, the next time the ju-ju man danced away, she was to pick up her baby and cover it with her cloth, and then run by the nearest path, which he pointed out to her, to a farm which was not far off, and where he thought her husband had gone to.

When the ju-ju man had gone some little distance, Achi picked up her baby, and ran off as fast as she could go. The ju-ju man then returned, and the tortoise drew in his head and legs into his shell, but the ju-ju man was so angry at losing the baby that he picked up the tortoise and carried it home. He then placed the tortoise on the ground in front of his ju-ju, and drove a stake through his body, and said to the ju-ju, "This is the man who stole Achi's baby from me, and prevented me from making a human sacrifice for you, so you must take him instead."

Achi reached the farm safely, and found her husband, who took her away at once to Abijon, a town about five miles inland from Okuni. He then consulted a lot-caster called Aja as to the baby's future, and asked him whether the child would live or die as the ju-ju man had seen him.

Aja placed his mats on the ground, and having sat down with his legs crossed, he cast lots. He soon discovered that the tortoise had sacrificed himself for the child, and that the child would therefore live, but he warned the chief that the Ekpinon ju-ju walked about when the sun was high up in the sky, and that he must never allow the child to go out in the middle of the day, as the ju-ju would kill him. The chief, with his wife and child, stayed three months at Abijon, and then returned to Okuni.

Since that time tortoises have always been sacrificed to the Ekpinon ju-ju, and the Okuni people always warn their children never to go out in the middle of the day, when the sun is high up, as they might meet the Ekpinon ju-ju without knowing it, and when they returned home they would get sick and die.

Told by Ennenni, an Okuni woman dancer.—[E.D., 17.6.10.]

XIV.—THE FATE OF AGBOR THE HUNTER, WHO KILLED HIS WIFE AND CHILDREN.

Agbor was an Okuni man, and was married to a woman named Awo, by whom he had two children, but they were both girls, much to his annoyance, as he wanted a boy who would be able to help him with his work when he grew up.

Agbor was a hunter and a trapper, and it was his custom to set traps all along the road to the boundary where the Okuni farms joined up with Insofan. Every morning he would start off with his bow and arrows to inspect his traps and take out anything he found in them, and sometimes, if he were lucky, he would shoot a buck or bush pig.

When he returned in the evening, Agbor used to worry his wife and tell her that he wanted a son, until at last Awo told her husband that, as she did not appear to be lucky with her children, he had better save up and buy a slave who could help him. This Agbor did, and after a time he managed to buy a slave called Edim. The slave always went with his master into the bush, and helped him with his trap-setting and carried the heavy loads.

One day Agbor caught a small bird in one of his traps, so he took it out very carefully and carried it home. He then made a cage for it, and fed it with seeds. Agbor warned his wife and two children that they were on no account to touch the bird, as he was very fond of it, and did not want any harm to happen to it. Then, for some time, Agbor took much trouble in taming the bird, and taught it to sing. In the evenings, when he returned from hunting, he used to take the bird round to some of the chiefs and head men of the town, and the bird used to sing, to them. This pleased the chiefs so much that they used to give Agbor presents of tombo and yams.

One day, while Agbor and his slave Edim were absent in the bush hunting, one of Awo's daughters opened the cage and let the bird fly away.

When the hunter returned, he found that his pet bird had gone, and he was very angry indeed, so he asked his wife who had let the bird go, and Awo told him. Agbor then got a cutting whip, and flogged his daughter very severely until the blood ran. Awo was much annoyed with her husband for beating the child, so she packed up all her things, and said she was going to return to her parents and would take her children with her. But Agbor would not let her go, and told her to go to bed and take her children with her.

Agbor then got his matchet, and having sharpened it on a stone, went into the house and cut his wife's head off, and then killed his two children. When he had done this he was frightened, and ran away into the bush and hid himself.

The next morning at daylight Edim the slave went to wake his master as usual to go out and visit the traps, but he found that the hunter was absent. Edim then opened the door of Awo's room, and looked in. There he saw the floor was covered with blood, and the three dead bodies were lying together on the bed.

Edim then ran out of the house shouting, and told the people of the town what he had seen, and that Agbor was not in the house. The people then went to

the house to look at Awo and her children, and the father and brothers of Awo at once armed themselves and set off into the bush to find Agbor.

After searching for some time they found him setting one of his traps, so they surrounded and caught him; then, having tied him up securely with his hands behind his back, they brought him into the town and handed him over to the head chief.

The chief asked Agbor who had killed Awo and the two children, and he replied that he had done so as they had made him angry. He told the chief that one daughter had let his pet bird fly away, and when he flogged her the mother had threatened to leave him and to take the children with her. The chief told Agbor that he had no right to kill his wife and children, and sentenced Agbor to be killed by degrees.

He was then led away and tied up to a post in the middle of the town. A man with a sharp knife then cut off Agbor's left hand. But Agbor said nothing, much to the disappointment of the people, who wished to hear him shout. So the torturer said, "Do you feel any pain, Agbor?" and he replied "No." After a short time the man cut off Agbor's right hand, and as he still remained quiet, the man asked him, "How do you feel now, Agbor?" He replied as before, that he did not feel any pain. Then they cut off his left foot, and still Agbor remained quiet.

The people were not at all satisfied with this, so they lit a fire and put Agbor's right leg into it. The pain of the burning was so great that Agbor screamed with agony, but the people laughed and told him that he was now feeling what death was like, and to remember how he had killed his wife and children. Agbor implored the people to kill him at once, but they refused, and left him tied up to the post, where he died during the night from loss of blood.

When Agbor was dead, the father of Awo claimed his head, so it was cut off and given to him, and the body was buried.

He then buried the head for two weeks, until the ants and maggots had removed the flesh. He then dug the skull up again, and placed it on the ground outside the door of his house.

Then, every morning when he went out, he would hit the skull with his chewing-stick which he cleaned his teeth with, and say, "Ah, you killed my daughter, but I conquered you."

From that time, whenever the Okuni people go to war, they put the skulls of their enemies whom they have killed on the ground, so that they can show them to all people as the heads of their enemies whom they have slain, and they always hit them with their chewing-sticks when they go out in the morning, saying, "I conquered you; I conquered you."

Told by Ennenni of Okuni.—[E.D., 19.6.10.]

XV.—WHAT HAPPENED AT OKUNI WHEN ANYONE WAS KILLED BY ACCIDENT.

Many years ago there were two small boys living at Okuni, named Ori Namfup and Ori, they were great friends and always used to play together. One day in the rainy season when the native pear trees were covered with fruit, Ori said to his friend let us climb up to the top of two of these pear trees, and when we are high up we can play at stoning one another. They very soon climbed up to the highest branches of the trees, collecting the fruit as they went, and started throwing them at one another, when suddenly Ori lost his hold and fell to the ground, breaking his neck. Ori Namfup was very frightened, and ran into the town and told the people that Ori had fallen from a tree, and was dead. His friends then came and carried the body of Ori to the head chief. When the father of Ori heard that his son was dead, he went to the chief and demanded that Ori Namfup's father should give him two slaves to replace the son he had lost. But the chief refused, and said that as Ori had been killed accidentally it was not right that two slaves should be given as compensation. But Ori's father being obstinate and very headstrong, insisted upon his claim so fiercely that the chief gave in and ordered the slaves to be paid. Ori Namfup's father then bought two slaves and handed them over to Ori's father, in order to settle the matter and so that there should be no bad feeling between them.

The chiefs then made a law that, for the future, whenever a man killed another by accident, he should pay two slaves to the father of the dead man, but he should not be killed as he would have been if he had killed the man on purpose.

Told by Ennenni of Okuni.—[E.D., 19.6.10.]

XVI.—HOW OGHABI POISONED HIS FRIEND OKPA AND FAMILY, OR WHY A HOST SHOULD ALWAYS EAT FIRST FROM THE FOOD WHICH HE GIVES TO HIS GUESTS.

Oghabi and Okpa both lived at Inkum. They had always been great friends since they were boys, and when they grew up they made farms in the same place and used to feed together. As they became richer they bought slaves and canoes and lived in separate houses, each man having one wife. At last Oghabi became tired of the farming work and told his friend that he was going to be a hunter. He said that by his hunting he hoped to grow richer, as he intended to go from town to town and sell the meat of the animals he killed while Okpa could be looking after the farm.

For some time all went well with Oghabi, and he made a lot of money by selling his dried meat, but one day he went into the forest with two of his slaves and met with misfortune. He had hunted all day, and killed several buck, and when the evening came he skinned the animals, and having cut them in half

placed the meat over the fire to dry in the smoke. He then went to sleep with the two slaves.

During the night a large python came and took one of Oghabi's legs in his mouth and swallowed it up to the thigh.

Okhabi woke up in great fear and yelled for help, he tried to stand up but could not do so, as his leg was down the snake's throat. He then called for his hunting knife which one of the slaves gave him, the other slave called Odo snatched a burning stick from the fire and ran off to call Okpa to come and help. But before Okpa arrived Oghabi had cut the snake's mouth and body right down with his hunting knife and released his leg. The leg was so swollen and inflamed that he could not walk. Okpa arrived shortly afterwards with his wife and together with the help of the slaves they carried Oghabi and the meat he had killed back to his house. Okpa then went home with his wife, but the next morning he went to enquire after his friend, and having stayed a short time he went home again. Later in the day Okpa's wife came to see Oghabi and had a conversation with his wife. She said she thought there must be something wrong about what had happened the night before as it was not usual for a snake to try and swallow a man, she therefore advised Oghabi's wife to consult a ju-ju man upon the matter. After she had gone home Oghabi's wife told her husband what Okpa's wife had said, and Oghabi agreed and sent off for the ju-ju man at once. When the man came he consulted his skull and then said: "It was your best friend who sent the snake to kill you but I will not mention his name unless you promise to revenge yourself upon him." As Oghabi only had one good friend he did not want to promise what the ju-ju man asked, but his wife, who had great faith in the ju-ju man, at last persuaded him to pass his word. The ju-ju man then said, "It was your friend Okpa who sent the big snake to swallow you as he is envious of your being a hunter and making more money than him." Oghabi would not believe this at first, but his wife convinced him after much argument that what the ju-ju man had said was true. From that day Oghabi grew to hate his friend, and when he recovered from the injuries he had received from the snake he began to plot as to how he should revenge himself upon Okpa and his wife. At last he decided to poison them as he did not wish to kill them openly with a matchet. Having got some strong poison from the ju-ju man he told his wife to prepare palm oil chop for Okpa and his family. While she was getting the food ready Oghabi went out and made some tombo, and when he returned he divided the tombo into two calabashes, one large and one small. Into the large calabash he placed some of the poison, and the remainder he put in the palm oil chop. He then got ready and went with his wife to Okpa's house taking the two calabashes of tombo and the palm oil chop with him. When they arrived Okpa received them gladly and ordered food to be prepared at once. When the food was ready Okpa and his wife sat down and eat it and drank the tombo from the small calabash. Oghabi then told Okpa and his wife that they could eat the food which they had brought for them, and when they had finished they could drink the tombo

in the big calabash. Okpa and his wife then called their children together and sat down and eat the poisoned food and drank the tombo, but Okpa's youngest son would not eat or drink anything.

When they had finished Oghabi said he should go home but Okpa begged him to stay. Oghabi, however, refused and started off home with his wife. When they had reached half way and were sitting down to rest, Okpa's youngest son came running up to them and implored them to return with him and help his father as they were all very ill and in great pain. Oghabi said, "run back home at once and tell your father that I will come directly I have been home, and will bring some medicine which will make them vomit and they will then get well."

But Oghabi never went back to Okpa's house until the next morning, when he found they were all dead except Okpa's youngest son who was crying. Oghabi was very glad at what he saw, and the boy noticed that Oghabi did not cry, so he went and reported everything to the chief.

The chief sent for Oghabi and his wife and called the chiefs of the town together to hold palaver. The boy told them how Oghabi had brought food for his people the previous night and that he was the only one who had not eaten any, and all the others had died soon after Oghabi left the house. He also told the chief that Oghabi and his wife had not eaten any of the food, and that when he saw his friend and all his family were dead that he had not cried. The chief then asked Oghabi whether he had tasted the food he brought for Okpa, and Oghabi replied that he had done so and that his wife had cooked and eaten some of the food. As there was no one besides the boy to give evidence the chief said he could not treat Oghabi as a poisoner. He therefore took him to his ju-ju and made him swear that he had not killed Okpa, and that if he had the ju-ju should kill him. Oghabi's wife swore also.

The chief then sent word all round the towns that as Okpa and his family had been poisoned, for the future whenever anyone gave another person tombo, foo-foo, palm oil chop, or anything else to eat or drink, they must first partake of it themselves, to show that it was not poisoned.

Told by Abassi of Inkum.—[20.6.10.]

Author's Note.

It is a universal custom throughout the district that when food or drink is brought for strangers the provider of the food should first taste it, to show that it is not poisoned.

In connection with the above it may be of interest to note the formalities which are invariably observed whenever tombo is brought for people to drink, even when there are only a few present.

The "pourer out" (Ka-ammum (Ingor) pour drink) takes the demijon or calabash of tombo in his right hand and places it on his knee, then he takes a glass or small calabash in his left hand and having poured a little tombo into the glass he presents it to the chief or the head man present, who makes a little speech

asking God (Ossor wor) to be good to them to prevent their children from dying, and to give them good yam crops, etc. He then throws the tombo on the ground. Having handed the glass back, it is filled and given to the chief's small boy, who stands behind him, to drink. The "pourer out" then pours out a glass and drinks it himself. After that the next glass is given to the chief who throws it on the ground as a libation to the dead ancestors, then the glass will be filled again, and the chief drinks it.

The tombo is then poured out glass after glass and handed round until there is only one glass left in the calabash and that is drunk by the chief's small boy who drank the first glass, he leaves a little in the bottom of the glass and gives it to the chief who throws the contents on the ground to propitiate the evil spirits.

The reason that the glass is presented with the left hand of the "pourer out" is, that formerly the natives were afraid of being seized by the hand, when they held out the tombo, by some man who would seize them on behalf of a third person who owed him a debt, and if they held the glass out in their right hand and were caught by it they could not get at their knives which are worn on their right side, to protect themselves. On all other occasions things are given and taken with the right hand as the left hand is looked upon as "unclean" for certain reasons, and it is considered in consequence an insult to offer or take anything with the left hand. Natives eat their food with their right hands only.—[E.D., 20.6.10.]

XVII.—HOW CHIEF ALANKOR AND ALL HIS FAMILY WERE KILLED BY A BIG FROG, OR WHY THE COCK CROWS AT DAWN.

A long time ago, Chief Alankor was one of the head chiefs of Ikom, he was rich and powerful. This chief had five wives and several children by each, but he disliked them all with the exception of the last born whose name was Eba. Wherever he went, whether it was into the forest to fell timber for making canvas, or to visit neighbouring towns, he used to take his little son with him and spoil him in many ways.

When all the people were working, including the women and children on the farm, Eba always stood with his father in the shade of a tree throughout the heat of the day, and when it was time to go home in the evening, and all the others were carrying heavy loads, some of firewood, and others of food, Eba only carried his father's bag, containing his snuff and horn. After the bush had been cut and burnt, and the ground prepared for the farm the Chief waited until some heavy rains had fallen, and then proceeded to distribute the yams for planting. Eba carried the yams round for the others to plant. As he was putting the yams into the basket, he took a great fancy to one particular yam-tail which he thought he would like to take home and eat, so he placed the yam-tail behind the tree where his father was standing, and then took the remaining yams out to the people on the farm to plant. When the work for the day was finished, and it was time to go

home, Chief Alankor called his people together and started off, Eba carrying his father's bag as usual. but he entirely forgot his yam-tail which he had left behind the tree until they got half way home. Eba then told his father, that he wished to return to the farm as he had left something behind which he wanted to get.

His father told him that it was most unusual for anyone to return to the farm after the work was over as it was well known that anyone going back might meet some evil thing. But Eba said he was not afraid, and as his father did not like to refuse his favourite son anything he allowed him to go, and told his people to sit down and wait until Eba came back. Eba then hurried back to the place where he had left his yam-tail, but when he got there he found the yam-tail was turning itself into a frog, which grew larger and larger every moment. Eba was very frightened, but continued to look at the frog until suddenly he caught its eye, when he dropped down dead.

Chief Alankor waited for some time for Eba, and as he did not come, sent two of his slaves back to fetch him, and then went on with the rest of his people.

Soon after they reached the house, food was brought for the chief, but he could not eat anything as he was anxious about his favourite son, and was expecting him to return with the two slaves every minute. When it became dark, as they did not return, Alankor sent four more slaves after the other two, and told them to search the farm all over for his son, but they did not return either.

The chief became more anxious as it got later, and there were no signs of any of the people he had sent out, so just before midnight he sent eight more slaves with fire-brands, to help in the search. When the day was about to break, and there was no message from any of his people, Chief Alankor became thoroughly frightened, and called the rest of his slaves together, and having armed them with bows and arrows to protect themselves, he sent them off after the others and warned them to be very careful how they went. As nothing was heard from the last lot, the chief armed himself and his sons, and told his wives that he was going himself to look for Eba and the slaves who were lost.

He then started off. As the chief did not return, the wives and daughters went out to the farm to look for him and try to find out what had happened to everybody, thus leaving the house deserted except for the cattle and the fowls. When the morning came, the cock went to the cow, the sheep and goats, and said, "As our master is missing we should all go and look for him." So they started off, the cow leading the way, followed by the goats and sheep, and then came the hens and chickens, but the cock stayed some distance behind them all.

When they reached the farm, the cock flew up to the top of a high tree to watch and see what happened to everybody. On looking round the farm he saw the bodies of Chief Alankor and all his family, including the slaves, lying on the ground apparently dead. Some little distance off he saw a creature like a gigantic frog covered with hair, sitting down with its head bent down, as he watched the cow and other animals walked past the monster, and as they looked in its eyes they fell down dead, one after the other.

The cock was very frightened, and flew down from the top of his tree and ran off as fast as he could to his friend the rabbit, and told him what had happened to his master and all his household, including the animals and hens.

The rabbit said that he thought he could bring the Chief and all his people back to life again, but they must be very careful not to let the frog look at them as if he did they would surely die. They then set off together for the farm, but they went by a different path so as to come in at the back of the frog. The rabbit then began burrowing, and the cock went into the bush and cut some strong tie-tie one end of which he made fast to a tree. He then sat down to wait for the rabbit. After a time, the rabbit came out and said that he had burrowed away until he had come just under where the frog was sitting, and that he had made holes so that they could get at both his hind legs without being seen. The rabbit then led the way into the hole, and the cock followed dragging the tie-tie with him. When they got to the place where the evil monster was, they tied both of his legs very securely with the tie-tie, and then went back by the way they had come. When they got to the mouth of the hole, the cock cut a small piece of tie-tie and flew to the top of a tree, taking great care not to look in the direction of the frog.

He then tied his head in such a way that he could not catch the frog's eye. The rabbit remained in the hole so that he could not see or be seen. The cock then called out to the frog to make all the people come to life again at once or else he and the rabbit would kill him.

The frog tried to jump away, but found that he was helpless as both of his hind legs were fast. Then the frog promised to cure the people, but begged the cock and the rabbit not to kill him but to throw him into the water to drown, this they agreed to do. The frog then pointed to some leaves growing near and told the cock to gather them, and to squeeze the juice into the eyes of the people and animals, and they would all wake up. The cock and the rabbit then untied the frog and threw him into the river; they then returned and squeezed the juice of the leaves into the eyes of all the people and animals, and they woke up immediately, none the worse for their experience but very frightened.

They all went home and were shortly afterwards joined by the cock and the rabbit. The chief then asked who it was that had redeemed him from death with all his household? When he heard it was the cock and the rabbit, he appointed the cock to be the head man of the house, and gave him power to wake everybody at daylight and tell them it was time to go and work. As a reward to the rabbit, the chief pointed to his farm and said, "you can eat as much as you like of the yams, cassava, and of the palm-nuts which fall to the ground, and take them home and nobody will take them from you.

From that day, the frog lived in the water, and seldom came to land except for food, and, ever since, the young of the frog have had tails which show that they come from the frog which was made from the tail of a yam.

Told by Ewonkom, an Ikom woman.—[E.D., 22.6.10.]

XVIII.—HOW THE RIVER CAME INTO EXISTENCE ; OR, WHY A CRAB HAS NO HEAD.

When the Creator made the earth he appointed the elephant ruler of the world. In those days there were no rivers but the Creator made a pond for the elephant to drink out of. One day the elephant told his friends, the hawk and the crab, that he was going to hunt in the forest on a certain day. When the appointed day arrived the elephant and the hawk went off with their bows and arrows, and having surrounded a part of the forest, commenced to hunt.

Now the crab was a poor thing and could not walk fast, neither could he use a bow and arrow, so he took a long net with him into the forest and waited for the animals to run into it. When an animal which had been wounded by the elephant or the hawk ran into the net it very soon became entangled in the meshes of the net. The crab then went up to the animal and killed it with a stick ; having thrown the arrow away he would put the animal on one side as his own.

At the end of the day the elephant had killed five buck and the hawk three, but the crab had secured ten animals all much bigger than himself. When the hunt was over the elephant told the hawk and the crab to bring to him all the animals they had killed, but when he saw that the crab had killed ten animals to his five he was very angry and told the hawk to put him down on the ground and cut his head off.

But the crab begged the elephant so hard to forgive him, and offered to give up the animals he had killed, that at last the elephant trumpeted : " Go ! " in a very loud voice, and the crab went, leaving the ten animals behind him.

The crab was very angry at losing all the meat, so he thought he would revenge himself upon the elephant. He therefore crawled along sideways to the elephant's house, and told the elephant's wife that the place where they had been hunting was very cold and that her husband wished her to make him some good soup and that she was not to forget to put plenty of peppers in it.

The mammie elephant did as she was told, and the crab went down to the elephant's pond and filled it up with earth, so that there would be no place where the elephant could drink. When he had finished he dug a small hole where the pond had been and buried himself in it.

Shortly after this the elephant returned home, carrying the meat, and bringing his friend the hawk with him. The elephant's wife then brought the soup she had made, and the elephant and the hawk sat down together and finished it.

When the meal was over, the elephant told his wife to bring some water for them to drink, as the soup was so hot from the peppers that he had become quite thirsty, but his wife said that she had not got any water that morning, so they had better go to the pond, as it was not so far. The elephant went down to the pond but found to his intense surprise and disgust that there was no water, and that the pond was full of mud. At this he was very angry and went home and told the hawk.

Then the hawk, who was also very thirsty, went down to the pond with the elephant, and together they dug the mud out until at last they came across the crab. The elephant at once guessed that it was the crab who had filled up his drinking pond, and being in a furious rage, he cut the crab's head off and threw him into the pond.

The water came back into the pond at once and both the elephant and the hawk had a good drink and wash. After a time he thought that if he left the crab in the water that he would fill the pond up again, so he told the hawk to dig away at the lower end, so that the water could flow out of the pond. The hawk did as he was told and made a running stream. This stream became larger and larger until it grew into a big river. The crab then went into the river, but having no head he could not see, so he went to the fish and asked him to cure his wounds and give him a pair of eyes to see with. The fish cured his wounds after a time, but, having no eyes to spare, he sent the crab on to his friend the prawn.

The prawn got some eyes, which he placed on the shoulders of the crab, and they grew there, so that he could see quite well, but the crab has never had a head since that time.

Told by Ewonkom, an Ikom woman.—[E.D., 22.6.10.]

XIX.—WHY THE MIST RISES FROM THE WATER.

Ogbaja of Ikom was the son of Chief 'Njum, and his mother was called Nara. Chief 'Njum was a poor man, but he had a farm and a few slaves to work for him. When Ogbaja grew up, he became a hunter, and being a good shot with his bow and arrows he nearly always succeeded in bringing back some meat, which he took to his father.

One year the season was so dry and the sun so hot that Chief 'Njum could not plant his yams in time, and when he did plant them it was too late, and there was a very bad crop in consequence.

When the food began to get scarce, Chief 'Njum told his son to go hunting every day to supply meat for everybody.

Ogbaja went out every morning with his bow and arrows, and generally returned in the evening just before it was dark, carrying the animals he had killed. He also used to bring some bush mangoes with him as well, as they were useful for making soup.

His father always sent Ogbaja to the chiefs every day with a small piece of meat and one mango for each, and after a time they got to know him quite well.

Just at that time there were eight wicked people who had been driven out of the town. Some of them were witches and others were poisoners, but one of them was a cripple, and could only scramble along on his hands and knees. These people were not allowed to make farms, so they were forced to live on the fruits and seeds which they found in the forest.

Ogbaja knew all about these men, and was afraid to meet them, so he always gathered mangoes at a time when he knew they would not be near the tree.

One day Ogbaja's mother Nara said she wished to go with him to gather some fruit, but he told her that she could not go, as the witches were dangerous men and might kill her.

Nara, however, made up her mind to go, so she put ashes in Ogbaja's bag which he always carried, and made holes in the bottom, so that she could follow him.

Ogbaja got up early in the morning, and took his bow and arrows with him to hunt; then as he went along he left a trail of ashes behind him, which Nara followed, and at last came to the mango tree, where she found Ogbaja picking up the fruit.

Her son said "Why do you come here? If you had waited at home, I would have brought you some fruit." But his mother told him that she wanted to get the fruit herself, and commenced gathering the mangoes and eating some of the ripe ones.

Ogbaja said, "I cannot take you home, as I must go out hunting to get food. I will therefore leave you at the top of the tree, where you will be safe from the wicked men, but you must be careful to keep very quiet and not move when they come." He then helped his mother up the tree, and left her sitting on a branch, telling her that he would return the same way after he had finished hunting, late in the afternoon, and take her home. He then went away.

At midday when the sun was high up, the witches came and started to pick up the mangoes, but they left the cripple underneath the tree.

When they had finished, they told him they were going to the stream to get water and would return to him later.

Nara was very frightened when she saw the witches, and kept quite quiet, but when she saw them go down to the stream she thought they had all gone, so she moved about in the branches and looked all round.

This movement soon attracted the attention of the cripple, who was lying on his back, and he looked up and saw Nara sitting on the branch.

Shortly afterwards the seven bad men returned with the water, and after he had taken a drink he told the others what he had seen in the tree. They looked up and saw Nara, so one of the witches climbed up the tree and threw her down. She was killed at once, and they cut the body up and divided it and took it home to eat. The cripple claimed the head for his share. As he was unable to walk, he crawled along the path on his hands and knees, rolling the head in front of him.

When Ogbaja returned to the mango tree after his hunting to take his mother home, he could not find her, but on looking about on the ground he saw the blood-stains where his mother's body had been cut up, and at once knew that she must have been killed by the witches. He never gathered any fruit, but returned home empty-handed.

Ogbaja was far too frightened to go to the place where the bad men lived to look for his mother, so he went home, feeling very sad.

When he returned, Chief 'Njum asked him what had become of his mother, but Ogbaja's heart was so full of grief that he could not answer. Then his friends Bojor and Osobia came and asked him why he grieved so much. So he told them what had happened, sobbing all the time.

His father, in the meantime, had sent to call another chief called Agborleku, who was a very wise man, to consult with him as to what was the best thing to be done.

When Agborleku arrived, Chief 'Njum told him what had happened to his wife. Then Chief Agborleku sat for a long time without speaking, considering what was the best way to get rid of these wicked men.

At last he told Chief 'Njum not to do anything for two months, as, by that time, the witches would think they were quite safe.

He was then to prepare a big feast and make plenty of strong tombo, half of which was to be made from the tombo drawn from the top of the tree and the other half from a tree which had been cut down. He was then to mix the two lots of tombo together. Cows would then be killed and goats, and all the people of the country, including the witches, would be invited to attend the feast which would be given in honour of the chief's dead wife.

A certain house would be set aside for the witches to sleep in, and they were to be given plenty of tombo to drink, so that they would sleep well. When they were fast asleep, they would be covered up with dry palm leaves and then burnt to death.

Chief 'Njum agreed that this was a good plan, and commenced making preparations for the feast. When they were completed, a man was sent to the eight witches with a message from Chief 'Njum, that he would like the people who had been turned out of the town to take part in the big feast he was giving in honour of his dead wife.

When the man had gone, the cripple tried to persuade the other witches not to go to the feast, as he said that the people of the town would be certain to revenge themselves upon them for the death of Nara, but the witches did not agree with him, and said that it was impossible for Chief 'Njum to know that they had killed his wife, as no one had seen them do it, and they did not think he would ask them to a feast if he wished to harm them. They also said that they had not had a good feed for a long time, so, in spite of the entreaties of the cripple, they decided to go.

When the day of the feast arrived, the seven evil men carried the cripple to the town, and at once began to eat as much as they could, and drank large quantities of the strong tombo. But the cripple eat very little, and did not drink any of the tombo, as he was suspicious of the people.

Very soon, the seven witches were quite drunk, and lay down in the house which had been set apart for them, and went fast asleep. The cripple also lay down and closed his eyes, pretending to be asleep, but in reality he was wide-awake and very watchful.

When Ogbaja saw that all the witches had gone to sleep, he covered them all over, very softly, with dry palm leaves, and, having set fire to them, went out and fastened the door.

The seven men were burnt to death, as they were too drunk to escape, but the cripple managed to crawl into a large water-pot which was kept in the room for drinking-water, and the fire did not hurt him, as he only kept his mouth just out of the water.

When the house was burnt down, Ogbaja went inside to see that all the witches were dead, and counted the bodies, but could only find seven. He thought he must have made a mistake, so he counted them again out loud, one, two, three, up to seven, and the cripple called from his pot after him the numbers up to seven. Ogbaja could not understand this, so he counted the bodies again aloud, and again the cripple copied him. Ogbaja then called the people in with hoes, and they dug up the ground, but could not find the eighth body. Obaja then counted the bodies again, and the people listened carefully; the cripple answered as before, and they guessed from the direction the voice came from that the last of the witch-men must be in the water-pot, so they looked in and found the cripple. They dragged him out of the pot at once, and said, "As you do not seem to like to be killed with fire, we will kill you with the water-pot you took refuge in." They then dragged the cripple down to the waterside, where they made a large fire, and put the water-pot into it. The cripple begged them not to put him in the fire, but no one answered him. When the pot was red-hot, it was taken out of the fire and placed over the cripple's shoulders. He was then pushed into the river. The red-hot pot caused steam and mist to rise from the water, and it is still to be seen when the mornings are cold that mist rises from the river, and people say that this is caused by the red-hot pot which was placed over the shoulders of the wicked cripple when he was thrown into the water and the steam still continues to rise.

Told by Ewonkom, an Ikom woman.—[E.D., 23.6.10.]

XX.—HOW IBANANG OKPONG AND HER MOTHER WERE SWALLOWED BY A
MAN-EATING DRUM, AND HOW THEY ESCAPED FROM ITS INSIDE.

Years and years ago the Ikom people had never seen the large wooden drum called 'Ndofu. This drum was made out of the trunk of a hard-wood tree and hollowed out with a long slit at the top. When this drum was beaten with two soft pieces of wood, the sound carried for a great distance. This drum was used for dances and for calling the people in from the farms when there was any big palaver on, or if the town were going to be attacked. Messages could also be sent to anyone who understood the beat of the drum.

About this time, many people from the surrounding towns and countries disappeared and were never seen or heard of again, until at last it became known that one of these wooden drums lived in a town in the bush not far from Ikom,

and if anyone strayed into the wooden drum's town by accident he was swallowed alive and was never seen again. The people of Ikom therefore warned their children never to go by themselves to the farms unless they knew the road very well indeed, as if they took the wrong path and went to the town where the wooden drum lived, they would be swallowed up and would disappear for ever.

In those days a man called Okongo Osim lived at Ikom. He had a very beautiful wife whose name was Inkang Ezen. They only had one child, Ibanang Okpong by name, and both the father and mother were very fond of her. They took great care of the little girl, never allowing her to go about by herself, and frequently warned her about the bad ju-ju who lived in the bush and eat people. Ibanang, however, did not pay much attention to what her parents said, and, as she was never allowed to go out to the farm, she grew to be very discontented.

The parents arranged that they would never go to their farm together, so one day Okongo Osim would go to the farm and leave his wife to look after their daughter, as she could help in the cooking and get water from the river. The next day the father would stay at home to look after the girl and his wife would go to the farm.

This went on for some time, until at last Ibanang became very dissatisfied, as she had never been to their farm and wanted to see what it was like very much. So she waited until the day when her mother had gone to the farm and she was left in charge of her father.

Ibanang then said she was going down to the river to get water to boil the yams in, but, instead of doing as she proposed, she left her water-pot on the ground outside the house, and ran off along the path which she knew her mother always took to go to the farm.

After she had gone for a little distance outside the town, Ibanang came to a place where the path divided and, not knowing which way to go, she took the path which led to the right, and ran on until she came to a cripple sitting on the side of the path beneath a tree. He greeted her and offered her some kola. But Ibanang was in a hurry to find her mother, and would not stop. She ran on and paid no attention to the cripple, who shouted after her that she ought to go back, as the path did not lead to her farm.

After she had gone a little distance she was out of breath, so she stopped to rest for a time. While she was resting, a small wooden drum came up and spoke to her. He offered a kola nut, which she refused, and he then told her to go back, but Ibanang would not listen to him and said she was looking for her mother. She then ran on and passed several more wooden drums, each one bigger than the last; they all told her to return, but she was obstinate, and still ran on until at last she came to a clearing in the bush where there was an enormous wooden drum held up by forked sticks and resting on the ground.

As the girl had never seen anything like this drum before she went up quite close to it. The drum then said to her: "What are you doing in my town? No one is allowed to come here, and if anyone does come, they never go back again."

The girl then began to be afraid and looked round to see how she could escape, but the path she had come by had closed up and there was no way out, as she was entirely surrounded by thick bush.

She then listened and could hear singing and dancing going on, but the sounds seemed to come from the inside of the drum, and, although she looked round everywhere, she could not see anybody.

While she was wondering where the sounds came from, the big drum opened his lips wide and swallowed her up. She slid down his throat and fell into a big compound where there were many people singing and dancing. Ibanang did not know any of the people, but they were those who had disappeared from the surrounding towns for some years.

She then asked some of the people why they did not go back home; so they told her that the only way was to climb up and cut the heart and liver out of the drum, but they could not do that as they had no matchets or knives.

This made the girl very sad, but, as she could not see any other way out of the place, she made up her mind to enjoy herself, and sang and danced with the rest of the people.

When Ibanang's mother returned from the farm her husband told her that Ibanang had escaped from the house and had gone to the farm. But her mother knew that she must have lost her way, as she had not been to the farm and guessed at once that she had gone to the town of the wooden drum, where she would be killed. She then abused her husband as much as she dared for not looking after their child properly, and pulled her hair down and cried all the night.

Inkang Ezen told her husband that in three days' time she would set out to find Ibanang, and that if she did not find her she would never return. The next two days Inkang Ezen spent in borrowing native razors from her friends and sharpening them.

Then on the third day she started off, when there was no one about, with the razors in her cloth, and went by the road leading to the town of the wooden drum.

She had not gone far when she met the cripple, who was always in the same place from morning until sunset. He offered Inkang Ezen some kola, as he had done to her daughter, but she refused to take it. Then the cripple called her back and said she was on the wrong road and that if she went further she would never return; but the woman told him she did not care, as she was looking for her daughter, who had disappeared.

She went on, and met the small drum, who also offered her kola, and tried to persuade her to go back, but she would not listen to him.

After that, she passed drum after drum, until at length she arrived at the big drum, who asked her why she had come, so Inkang Ezen said she was looking for her daughter Ibanang, and would like to go to the same place where she had gone.

Then the big drum took her up, and, having opened his big lips wide, he swallowed Inkang Ezen in the same way as he had swallowed her daughter.

When she went down the drum's throat and reached the compound, she came across several people she did not know, but, on looking round, she saw her daughter, and ran to her and embraced her.

She talked to Ibanang for some time, until the people came up and spoke to them. Inkang Ezen told them that Ibanang was her daughter, who had lost her way in trying to find their farm. She also told them that she had found out how to escape from the drum before she came, and had brought some sharp razors to help them to cut their way out. When the people heard this, they were so glad that they danced and sang all the night through.

In the morning Inkang Ezen gave her razors to the men, and they at once climbed up into the drum, and commenced cutting the drum's heart out, bit by bit.

When they began to cut, the drum felt a great pain in his inside, and made such a noise that all the small drums and the cripple came to enquire what the matter was. When they came, the big drum told them that he had a bad pain in his heart, and thought that the people he had swallowed must be trying to cut their way out. He then asked them if they could do anything to help him, but the small drums said they could do nothing.

All this time the men inside the drum were cutting away at his heart and liver with their razors, until at last the drum got up from his seat, and fell over dead.

When the drum fell down, Inkang Ezen told the men to work hard and cut their way out. They cut their way through the drum's heart and liver, and then made an opening in his lips big enough for a man to crawl through. One man got out, and told the people inside that it was quite light.

Then all the people came out of the inside of the drum one after another, including the goats and other animals that the drum had swallowed.

Everyone praised Inkang Ezen very much for the way she had delivered them, and asked her to show them her house, so that they would know where to find her in the future. She was very glad to do this, and took all the people to her husband's house.

When they arrived, a report was sent round the whole country that the big wooden drum, the destroyer of men, was dead.

Then the men went to the home of the big drum with axes, and cut the drum into pieces and carried them to Inkang Ezen's house.

After the body of the drum had been eaten up, the bones were preserved. They bored holes in the leg bones, and took the marrow out. The bones were then used to beat the drums with at dances and in times of danger.

The people who had escaped from the drum's inside each took one of his bones and departed to their different towns, where they all made big wooden drums like the one which had swallowed them.

Told by Ewonkom, an Ikom woman.—[E.D., 23.6.10.]

XXI.—WHY THE HEAD OF THE MALE GOAT SMELLS SO STRONG.

There was once a male goat who cut a large cotton-tree down and then burnt it. When it was quite dead, mushrooms began to grow on the trunk. Now these mushrooms are very good in palm-oil chop, and the goat thought he would like to eat them. Unfortunately, just before he gathered them, the elephant went to the tree and rooted them all up. When the goat saw what the elephant had done, he was vexed, so he went and told the elephant that he had cut down the tree and burnt it in order to grow the mushrooms for his food, and as the elephant had spoilt them all, he demanded fish or meat to make soup, as compensation. The elephant said he did not care much for either fish or meat, and had none to give, so he gave the goat some beans instead. The goat was satisfied at receiving this present from the elephant, and took the beans home to his house and left them in a calabash on the floor. During the night, while the goat was asleep, a rat came into the house and eat all the beans up.

When the morning came, the goat, missing his beans, guessed that the rat had eaten them, and told him that he must pay for the beans he had stolen. The rat said he was willing to do so, and gave the goat one of his small children. The goat took the young rat home and put it on the ground just outside the house. He then sat down to watch, and very soon a hen came along who, being very hungry, swallowed the young rat. The goat at once told her that she must pay, so the hen gave him one of her chickens. The goat allowed the little chicken to run about, and went out himself to get some food. While he was gone, the hawk, who was hovering round, soon caught sight of the chicken, and swooped down and carried it off and eat it. A sheep, who had been watching, told the goat, when he returned, what had happened to the chicken, so the next morning the goat went to the hawk and demanded payment. But the hawk, having nothing to pay with, gave the goat one of his feathers out of his wing to settle the matter, and said that those particular feathers were much liked by the young men, who were fond of dancing, and also by the fighting-men, as they put them in their hair for decoration and then danced round the town. The goat was not very satisfied with this, but as he did not see any way to get anything else out of the hawk, he had to pretend that he was contented, and took the feather home.

Next day, hearing there was a big play being held at Inde, and that all the young men who had returned from fighting, were gathered there, he went over, taking his feather with him. When he got to the town he put the hawk's feather on the ground in a place where everyone could see it, and then went for a walk round the town, eating a few freshly fallen leaves from the ju-ju tree as he went.

After a time he returned to where the people were dancing, and found, as he had expected, that his feather had been taken. It did not take him long to discover his hawk's feather, which was in the hair of one of the fighting-men. The goat went up to the man and told him that the feather was his, and asked for

payment, so the man took the goat to his house and gave him one yam in satisfaction of his claim.

The next day the goat went one day's march inland from the river, where yams were unknown, and found that all the people were planting koko yams, which are very inferior in every way. The goat then asked the people why they grew koko yams, which were poor things to eat, and showed them the big yam he had received from the fighting man from Inde. The goat told the people that in the country he came from they always planted the proper yams, and the koko yams were only used in the hungry season when food was scarce. The goat then put his yam on the ground and pretended to go away as if he had forgotten all about the yam, but he did not go far, and watched to see what might happen.

Very soon the owner of the farm, thinking he would like to grow some of these big Inde yams, took the yam up and, having cut it, planted it in the ground. When he had finished, the goat went up to him and said, "Where is my yam?" The farmer said he thought the goat had forgotten all about the yam, so he had planted it, but he was willing to pay, so he told one of his wives to bring a ball of camwood, which he gave to the goat.

The next day the goat went on into a country where the people did not use camwood as a part of the marriage ceremony, and went from house to house looking for a girl who had just been circumcised and was about to be married. At last he found one, so he went into the house and asked the woman if she were going to be married, and she said, "Yes." So the goat said, "How is it you are not rubbed with camwood?" and showed her his ball, saying, "In my country no woman can be properly married unless she is rubbed all over with camwood." The girl replied, "In our country we have no such custom." So the goat left the ball of camwood in the house and went out for a little while. On his return he found that the parents of the girl had taken his camwood and rubbed their daughter all over with it. As usual, the goat demanded payment, and the mother of the girl gave him a sleeping-mat.

In the morning the goat went on to the next town, taking the sleeping-mat with him. He went to the chief's house, and, having had some food, placed his mat on the ground and went to sleep on it.

The next day one of the chief's slaves died, and when the people were going to bury the body, the goat, observing that they wrapped it up in plaintain leaves, at once said, "In my country, when anyone dies, they are wrapped up in sleeping-mats." He then went out for a walk. When he returned he found that, as he expected, his sleeping-mat had been taken; so he went to the chief and asked for payment. But the chief replied, "You said that it was the proper custom to bury dead bodies in sleeping-mats, so we took yours to bury the dead slave in. If you have any complaint to make or wish to be paid, you had better settle with the dead body."

So the goat went to the corpse and asked it to give back his mat or else to pay him for it, but he received no reply.

The next day the goat went again, but again got no answer. On the third day, when the dead body did not reply, the goat became so angry that he charged the dead body as hard as he could, and butted it with his horns again and again. By this time the corpse had become quite putrid, and as the goat's horns tore the body his head was covered with bad-smelling blood. When he had revenged himself sufficiently he returned to the town, and the people told him that he smelt very badly of dead bodies. The goat replied that in every town he had visited he had always been paid for anything belonging to him which had been taken, but that in this town the chief had referred him to the dead body of the slave, and as the corpse refused to pay he had butted it with his horns, and the smell seemed to stick to him. Ever since that time the man-goat's head has had a strong smell.

Told by an Okuni woman.—[28.6.10.]

XXII.—A STORY OF THE GREAT FAMINE.

In the days of the great famine, when all men and animals on the land were starving, the alligators and the fish in the river had plenty to eat, and the parrots and bats were also well off for food. The parrot used to fly off very early every morning with his family to an island in the river where there were plenty of palm-trees, and return in the evening carrying his bag of palm nuts with him. All the people were very jealous of the parrot in consequence, and wanted to kill him and all his family. The hare (Nchigga) was very curious to know how it was that the parrot always managed to get food, so he went to him pretending to be a great friend of his, but could never find him at home in the daytime, so he went in the evening and met the parrot returning home carrying his bag, full of palm nuts as usual. The hare asked the parrot where he got all the palm nuts from, and said he would like to go with him. But the parrot said that the hare could not go, and that he was only able to take his own family to the place where the palm nuts grew.

The hare then went home, but made up his mind to go with the parrot, so that very night he hid himself in the parrot's bag. At daylight the parrot put his bag round his neck and flew off with his family to the island. He then began to gather the palm nuts, and to fill up his bag. Now the palm-tree where the parrot was overhung the river, and the hare, thinking he would pay the parrot out for refusing to bring him, made a hole in the bottom of the bag so that the nuts dropped through into the water as fast as the parrot put them into the bag. When the parrot began to eat some of the nuts, the hare eat some also, and when the parrot dropped the kernel the hare dropped his at the same time through the hole in the bag. The parrot did not notice this, as he thought that some of his family were also eating close at hand, so he continued to put nuts into the bag, but could not understand why it was that the bag did not get full. At last the parrot thought there must be a hole in the bag, so he looked inside and found the hare there.

Then the parrot said, "My friend, what are you doing in my bag? Did I not tell you that I would not take you to the place where I got my food from? You must have hidden yourself in my bag without my knowledge." He then pulled the hare out of the bag, and having placed him on the top of the palm-tree, flew off to the next tree, where he was joined by the rest of his family, to whom he related the way in which he had punished the hare, and shortly afterwards they all flew home, leaving the hare on the island.

The hare managed with some difficulty to climb down the tree, but when he reached the ground he was afraid to cross over to the land from the island, as he thought the alligators or big fish might catch him. He looked all round the island for a place to make his house in, but it was all wet, as the river was high; so the next day he determined to swim across the river, and risk being eaten. But before the hare started he threw some small bits of dried stick into the river and watched the fish come up and look at them. When he saw that he was bigger than the fish, he said, "They cannot eat me," and without much fear jumped into the water and began to swim across.

The fish came round the hare and saluted him, saying, "Go on your way in peace." Just as he got near the land, however, he came across a large female alligator, who asked him where he came from and where he was going. When he said that he was swimming from the island towards the land the alligator caught him, saying, "I want you to do me a service first, and then I will let you go."

She then took the hare to her house at the bottom of the river, where she introduced him to her husband, and said, "This man can paint our children, and make them look nice to all people." At this time the alligators were grey-coloured without any markings, and had for some time been wanting to change their colouring.

Then the hare said, "I see you have many young alligators here, and I will paint them all for you, but you must not look at me while I am doing it. I will paint one of your children every day and show it to you, but you must first of all build me a house, into which you must put all your children, with plenty of food and firewood."

The next day the alligators built the house, and did everything the hare told them, a small hole being left in the wall of the house so that the hare could show the alligators each child as he painted it. The hare then went into the house and shut the door carefully. That day he painted the alligators' eldest son with long dark stripes across his body, and when he had finished he held the young alligator up to the hole for his parents to see, and asked them if they were satisfied. The old alligators told the hare that he had painted their son very well, and they were pleased. So the hare put the young alligator on the ground and closed the hole.

That evening the hare killed one of the young alligators and eat it. The next day he held up the alligator he had already painted to the hole for the old ones to see, and then put it down again, closing the hole as before. When night came he again killed another young alligator and eat it. The same thing happened every

night until the hare had eaten all the young alligators except the one he had painted and showed to the parents each morning.

The hare then told the alligators that he had finished painting all their children, and wanted to go home, but he told them that they must not go into the house until after he had gone, as if they did his ju-ju would be broken and all the painting would be spoiled. He also asked them to allow him to be rowed across the river by an iguana, who is deaf and cannot hear anyone shouting.¹

The alligators agreed to this, and told the iguana to bring his canoe and paddle the hare across the river. They then gave the hare presents of fish and yams, and said good-bye to him. The hare then got into the canoe and pushed off, and the iguana commenced to paddle him over.

When they had gone a little distance the father alligator went to the house where the hare had been, and when he looked in he found only his eldest son who had been painted, so he asked him where the other children were, and his son replied that the hare had eaten one of his brothers or sisters every night until he was the only one left. When the alligator heard this he was wild with rage, and went up the bank and called to the iguana to bring the hare back; but as he was deaf, the iguana took no notice. When the hare heard the alligator shouting and waving from the bank, he attracted the iguana's attention and made him understand that the alligator was so pleased at the good work he had done that he wished the iguana to row faster, so he paddled harder than before.

Seeing that the canoe did not return, the alligator dived into the river and swam after the canoe, but before he could catch it the hare had jumped to the land and ran up the bank. The alligator then scrambled up the bank to where the hare was sitting, and asked him why he had killed and eaten his children, and told the hare he should kill him. The hare acknowledged that he had done wrong, but asked the alligator not to kill him at once, as his body was so small it would not be worth eating. He then advised the alligator to dig a pit and put sharp stakes, with their points upwards, in the bottom. The hare said, "If you do this, and then throw me up in the air as high as you can, so that my body will fall into the pit on the sharp stakes, then I shall die in great pain, and in three days' time my body will be much swollen and will then be better worth eating." The alligator thought this a good plan, and agreed to what the hare said, so he dug a pit and put the sharp sticks in the bottom. The alligator then threw the hare into the air as high as he could, and he fell into the pit, but was careful not to be caught on the sharp sticks. The hare then commenced to scream with pain, pretending to be in great agony. So the alligator said, "Now I have got you, you cunning hare!" and walked away to the

¹ The native hunters say that if you shout at an iguana he does not move or take any notice, but if you point at him and whisper, "Look, there is an iguana," he will run away at once. An iguana never runs more than about fifty yards at a time; he then stops to get his breath. If you find him again he will be killed easily, as he cannot run so far a second time; there is, therefore, a second saying amongst the hunters that "A first run is a run for life, and when you are in danger you should run as far as you can before you stop to rest, as when you run the second time you will not be able to go so far."

river. The alligator then swam home and told his wife, who was mourning her children, of the revenge he had taken upon the hare.

The next morning he went to the pit to see if the hare had grown any larger, but when he looked in he found that the hare had disappeared. He then made enquiries from some other animals about the hare, and they told him that he was alive and they had seen him running home.

When the hare got home, he went to the parrot and told him what had happened to him, and warned the parrot that he should do his best to kill him for leaving him on the palm-tree to the danger of his life, unless for the future the parrot lived by the waterside, as that was where he got his food from. Then the parrot was frightened, and moved his house to the top of a high tree on the island. Ever since that time the parrots have made their nests on high trees on islands, and when they are flying high up in the air you can hear them laughing at the hare, saying, "We are out of your reach, you cannot harm us now." And even at the present time you can see that the young alligators have stripes across their bodies, but the skin of the old ones, which is very rough, does not show the marks made by the hare, except on the tail part.

Told by Enneuni, an Okuni woman.—[28.6.10.]

XXIII.—WHY EDIDOR KILLED HER HUSBAND AND HER LOVER.

Edidor was a very pretty Okuni girl. She was a good dancer and singer, and won the love of plenty of young men, but although she liked to enjoy herself with them, she would not marry any of them. At last, however, she met a man called Ode, to whom she took a great fancy, and married him. Ode was a fine young man, and many women wanted him, but he would have nothing to do with them, and did not marry any other wives, as Edidor asked him to look upon her alone. Ode had three children by Edidor, the first-born being a boy, and the other two girls.

After a time Edidor got tired of Ode and ran away to one of the Inde towns, leaving her children with her husband. She went about from one man to another as she had done before she was married, and attended all the dances and plays until at last Ode heard where she was. He then took his three little children to his father-in-law, asking him to look after them for him, as he was going to Inde to try and get Edidor to return to him. The old man did not want Ode to get his daughter back, as he preferred her to walk about and go with different young men, as in that case he would receive numerous presents from them, whereas Ode, having paid his dowry, never gave him anything. He therefore sent a message secretly to Edidor informing her that her husband was going to look for her, and advising her to try and kill him, so that the children would become his property, as he knew his daughter would not want to look after them.

When Ode was ready he got into a small canoe and started down river for Inkum, but he had only gone a little distance when the canoe sank, and Ode swam

to the shore. He looked upon the sinking of the canoe as a bad omen and a warning to him not to go that day.

When he returned home his friends encouraged him to make another attempt to get his wife back, and advised him to take a larger canoe, which would not be so likely to upset. Ode started off in a big canoe the following morning; but when he got to the other side of the river he heard a kingfisher making a noise on his right-hand side, in a bush overhanging the river. Not knowing what this omen might mean, he stopped at Okanja, which is only a little way lower down the river on the same side as Okuni, and went to see a friend of his who was known to be clever at reading signs, and told him that the kingfisher had made a noise on his right-hand as he was going down the river. The man then said to Ode, "What kind of a child did you first get when you were married?" And Ode told him that his first-born child was a boy. Ode's friend then said, "Your good fortune depends on your left.¹ You will meet with much opposition where you are going, and you will not bring back what you are going to seek." So Ode returned to his canoe and paddled on with much suspicion in his heart. He landed at Inkum, and went to see a friendly chief called Aigonga, to whom he told his story and asked him for help. The chief gave Ode one of his boys to show him the way overland to Inde and they started off together.

Unfortunately for Ode, his wife Edidor had consulted a ju-ju man called Ekum at Inde, who had a very powerful medicine which enabled him to see what was going to happen, and this man told Edidor that her husband was on his way to catch her and take her home, and that if she wanted to stay at Inde she should hide herself at once.

When Ode arrived at Inde he searched all over the towns, but could not find his wife. He then asked some of the people what had become of her, and they told him that the previous day she had been seen talking to a very powerful ju-ju man, and that if he were wise he would leave his wife alone and go home at once, as his life was probably in danger. But Ode would not go home, and got an Inde boy to show him the place where the ju-ju man lived. Ode then asked Ekum what had become of his wife Edidor. Ekum did not at first reply, but gave Ode one sharp stick and one blunt stick, and after a time said, "Touch your body with the sharp stick and also with the blunted one; if you feel any pain with the sharp stick, go home at once and do not bother me any more; if you do not feel any pain, come to me to-morrow morning and ask me any questions you like concerning your wife."

The Inde boy who had gone with Ode, directly they had gone a little distance from the house, strongly urged Ode to go home, as the sticks the ju-ju man had given to him were known to be very dangerous, and if he went there again Ekum

¹ The natives believe that when a man whose first-born child is a boy happens to hit a toe on his right foot against a stone on his way to a town, that he will be badly received at that town, but if the toe which is hit by the stone is on his left foot, then the people will welcome him and treat him kindly.

would probably either poison him or call upon the lightning to kill him, which he was quite capable of doing. The boy also said that by far the best thing Ode could do was to ask his father-in-law to help him to recover his wife, and not to come to Inde himself again. Ode thought the advice good, and returned to Okuni with the two sticks Ekum had given him; these he gave to his father-in-law, telling him what had happened, and at the same time asking him to try to get Edidor back for him. When he saw that Ode's life had been in danger and that he had escaped, the old man repented, and told Ode to stay at Okuni and he would try to make Edidor return to him. He therefore sent a messenger to Inde to tell Edidor to return at once to Okuni. But Edidor was enjoying herself too much, and had no desire to return to her husband. The ju-ju man also had taken a fancy to her, and when he found that Edidor's father had been trying to persuade his daughter to return to her husband, he put some ju-ju into her food which made her take an intense dislike to her husband. When Edidor's heart had turned and she found that she hated Ode, Ekum made some strong poison, which he gave to Edidor and told her to put it in her husband's food, and that when he was dead she should return and marry him.

The next day Edidor started off for Okuni, taking the poison with her, and intending to kill her husband on the first opportunity, but when she reached the house Ode produced their three children and talked to her very kindly until her heart was cold. Edidor then lived with Ode for a month, until the ju-ju man, finding she did not return to him, made another strong ju-ju, which at once made Edidor want to go back to him at Inde. She therefore packed up her things, and was starting off for Inde when Ode seized her and said she was not to go. That very night Edidor put half the poison Ekum had given her into Ode's food. He then became very ill, and died after two days.

Ode was buried by his relations, but Edidor only mourned a very short time and then ran off to Inde, where she joined her lover. Ekum was very glad to get her back again, and called all his friends together. He then killed a goat, and they had a big feast, and he told all the people that Edidor was going to be his wife.

During the night Ekum asked Edidor to marry him properly, but she asked him to wait for a time until she knew all his ways and habits, and she promised she would then marry him. For some little time after this Edidor went about with different men, but Ekum always found her out, and when she returned to him he would tell her what she had been doing and the name of the man she had been with. This made Edidor afraid, but she dare not leave Ekum altogether, as he might get the lightning to kill her or cause his ju-ju to catch her. Then Ekum again asked Edidor to marry him, and she agreed to do so, but said that before the ceremony took place she wanted to join his ju-ju, so that she might know everything and not be afraid. Ekum was pleased at this, and showed Edidor all the ju-ju he had, and explained them to her. When he had finished, Edidor was so frightened that she ran away and left Ekum. Ekum, however, looked into his ju-ju pot and saw at once where she was, so he sent a messenger, who seized her and brought her back.

Then Edidor made up her mind to kill Ekum, so she went to his ju-ju pot which he always looked into when he wanted to know where she had gone or what she was doing, and broke it. She then cooked the food and put the half of the poison Ekum had given her for Ode into the food and gave it to Ekum to eat; he died the next day. Before Ekum was dead, Edidor ran back to her father's house at Okuni.

When the Inde people found that Ekum was dead, they at once knew that Edidor must have killed him, as she had run away. They therefore went to Okuni to have the palaver judged. When all the chiefs and people had met together, Edidor was accused of having poisoned Ekum, her lover. Edidor then stood up and told the chiefs that Ekum had made her poison her husband, and that when she found his ju-jus were so powerful she broke them, and gave half the poison Ekum had given her for her husband to him in his food, and that he had then died at once.

After considering some time, the chiefs decided that they would not punish Edidor, and said that "The stone Ekum had thrown had returned and hit him."¹

The chiefs then said that for the future, whenever a man had a poison ju-ju or other powerful medicine, he should not tell any of his wives or any other women, because if they wished to run away from their husbands they would first of all break their ju-jus and then poison them.

Told by Ennanni, an Okuni woman.—[1.7.10.]

XXIV.—HOW 'NYAMBI PUNISHED CHIEF OGA FOR TRYING TO COMMIT ADULTERY WITH HIS WIFE OBIM.

There was once a fine strong man living at Okuni, whose name was 'Nyambi. He was a good dancer, drum-beater and singer, and these qualities, combined with his good looks and fine manly beauty, won him the admiration of many of the young Okuni girls. He knew many of them, but never asked them to marry him.

At last, when 'Nyambi was about twenty-five years of age, he met a girl at a big dance, to whom he took a great fancy, and whom he wished to marry. So he went to her parents, and, having given them the usual presents, told them that he wished to marry their daughter Obim. The parents, however, were unwilling, and told 'Nyambi that they had already promised Obim as a wife to Chief Oga.

When Obim heard this, she told her parents that she would never marry Chief Oga, as he was too old, and she intended to marry 'Nyambi, who was such a fine young man, and she was very fond of him. The parents did their best to persuade Obim to marry Chief Oga, as they would receive far more presents and a bigger dowry from him than if they allowed her to marry 'Nyambi, who was not a rich man. Obim, however, was obstinate, and absolutely declined to have

¹ The origin of this saying is, that a man seeing a fine bird sitting on the branch of a tree threw a stone at it, but the stone hit the branch, and as the man was standing underneath the stone came back and hit him.

anything to do with the chief, so at last her parents consented to her marriage with 'Nyambi.

Then Obim and 'Nyambi took an oath that, when they were married, they would never part from one another, and they would both try to help each other and upset any ju-ju that Chief Oga might make against them, as they knew him to be a most revengeful man.

'Nyambi then bought the usual presents for the parents and collected the dowry, which he handed to Obim's father and mother, and rubbed the girl with camwood. She was then circumcised and kept in one room until the wound had healed.

When the gun was fired off and Obim was declared to be 'Nyambi's wife, Chief Oga was very vexed, and, although he wanted to speak to Obim, he dared not do so openly, as he thought the people might laugh at him if they saw him going after a woman who had only just been married, seeing that he had so many wives already himself. So, when it was dark, he went to Obim and told her that if she came to him he would make her very happy, as he had plenty of slaves who would do all the hard work and she would not have to toil in the sun. Obim, however, would not listen to him, so in the end the chief went away more vexed than before and more determined than ever to get hold of Obim, somehow or other.

That night Obim told her husband of the advances made to her by the chief, and they agreed not to take any notice, but to be very careful for the future.

The next day Chief Oga consulted a ju-ju man as to the best way to turn Obim's heart, so that she would hate 'Nyambi and come to him. The ju-ju man, after casting lots, told the chief that it would be quite easy to make Obim leave 'Nyambi and go to him, and that all the chief would have to do would be to give Obim some tombo to drink, which he would prepare with a strong medicine in it. The ju-ju man then made the tombo and put a ju-ju into it, and the chief, having given him a big present, took the tombo to his house, and sent word to Obim that he wished to speak to her.

When Obim arrived, the chief offered her some of the tombo to drink, but she refused to touch it. Chief Oga tried his best to make her drink, but Obim would not do so, and said she had merely come to hear what he might have to say. Oga then tried again to persuade Obim to leave her husband and go to him, but Obim refused as before.

Finding this plot had failed, the chief went again to the ju-ju man and told him that Obim had refused to drink the tombo. He then asked the ju-ju man to poison 'Nyambi so that he might get hold of his wife, and when he had given him another big present, he went home.

The next day, the ju-ju man joined the society to which 'Nyambi belonged, and went to all the dances, looking for an opportunity to put the poison he had prepared into 'Nyambi's drink, but he could never succeed in making 'Nyambi drink anything, as, whenever he went to a dance or a play, Obim made him

promise not to drink anything at the dancing place and she would have drink ready for him when he returned home. This probably saved his life, as the ju-ju man was unable to poison him, so after a time he went to Chief Oga, and told him that the year of 'Nyambi's death had not yet arrived, and he could do nothing with the young man.

Chief Oga then for twelve months did not try to do anything more to kill 'Nyambi, but sat down and waited until the proper time should arrive when he would be able to revenge himself upon 'Nyambi and take Obim away.

However, he frequently sent messengers to Obim, asking her to sleep with him, but she always refused. At last Obim became so annoyed at these repeated messages, that she told her husband what was going on between herself and Chief Oga, and advised him to revenge himself in his turn. She advised 'Nyambi to pretend to go down river to sell some camwood and she would then allow the chief to come to her at night when 'Nyambi should come in and surprise them together. Obim also told her husband that she hoped he would cut a certain part off the chief's body, which would punish him properly and prevent his troubling her for the future.

'Nyambi thought the plan a good one, so he put some camwood into his canoe and told the people that he was going down river to trade, and did not expect to return for some few days. He then started off but did not go very far.

Directly the chief heard that 'Nyambi had gone, he sent a messenger to Obim, asking her to sleep with him that night. But Obim told the messenger to tell his master that she could not come to him, but that he might come to her alone at night, and he was to be careful not to let anyone know what was going on between them.

Chief Oga was so glad when he got Obim's message that he at once went down to the river and washed himself. He then went home and put on a fine cloth and had food before it was dark. After that he sat down and waited as patiently as he could until all the people in the town had gone to sleep.

When he thought it was quite safe and no one would see him, he went very quietly to Obim's house and knocked softly on the door. Obim let the chief in, and then fastened the door, telling him to lie down and that she would join him later on. Oga asked Obim to come to him at once, but she told him to wait a little, as all the people had not then gone to bed.

Very soon Chief Oga dropped off to sleep, so Obim went to the door very quietly and undid the fastening.

Not long afterwards, 'Nyambi opened the door and found Chief Oga asleep in his wife's bed; so he fastened the door securely, and, having got his knife ready, made the fire blaze and woke the chief up.

When Oga awoke he saw 'Nyambi standing over him with his knife pointing at his breast. 'Nyambi told him to be quiet and not to make a noise or he would kill him at once.

He then said, "I find you as a thief and one who would commit adultery with

my wife. I will not receive any present from you ; I do not want to kill you, but I intend to take one of two things from your body, and, if you refuse, I shall kill you at once." On hearing this, Chief Oga was very much frightened, as he was no match for 'Nyambi in strength ; so he lay there for some time, thinking of his life, his wealth, and his wives, until at last he asked 'Nyambi what it was he wished to take from his body so that he might go.

'Nyambi said, " I intend either to take your eyes out, which will prevent your looking at pretty girls any more, or else I will cut a certain part of your body off, which will stop your doing them any harm in the future."

Oga said he could not part with his eyes, so at last he consented to 'Nyambi's cutting the part off his body, provided he promised not to kill him and to let him go.

'Nyambi promised, and having told Oga not to make a noise, he cut the thing off, and turned the chief out of his house. Chief Oga then went home, but did not tell anyone what had happened to him. He was in such pain all the night that he was unable to sleep, and when the morning came, he asked one of his wives to boil some water and bring it to him. She did as she was told, and the chief went into the back-yard and bathed and dressed the wound.

He then sent one of his boys to call 'Nyambi to him. When 'Nyambi arrived he did not go inside the house, but stood a few paces from the door, as he thought that Oga might try to do him some injury ; but the chief said he did not intend to hurt him and that he might safely come inside. Chief Oga then implored 'Nyambi not to tell any of the young men of the town what he had done to him, and begged him to keep it secret until the day of his death. 'Nyambi promised, and went home and told his wife.

The chief's wound took many days to heal, and at night, when his wives came to him, he had to send them away, saying he was not well. This went on for some time, until at last his wives got tired of being alone and began to desert him and go to other men, and very soon he was left with only boys in the house.

The chief then sent for all his wives to hear his last words. When they arrived, he said, " My dear wives, I am not angry with you for leaving me, for love of women has caused me to lose the dearest part of my body. But I will ask one favour of you, and that is, when I die you will all come and cry and mourn for me, as is usual. Then you will know why I did not sleep with you."

The women then asked the chief what was the matter with him, so he pointed to his waist, and said he had great pain there, and was unable to move that part of his body. He then told them all to go away.

Chief Oga lived for a few more years and then died. His wives, who had by that time all married other men, got permission from their husbands to go and mourn for Chief Oga.

When the people took the chief's body into the back-yard to wash it, they found that a certain part of his body had been cut off. His wives were very much surprised when they saw what had been done to their late husband, as, during his

lifetime, he had been quite all right. They therefore went and told the chiefs of the town. The chiefs then came and inspected the body, and afterwards met in the palaver house to try and find out who had mutilated Chief Oga. The drum was beaten and the young men of the town were told to attend the meeting.

Directly 'Nyambi heard the drum, he called all his company to his house, and told them what he had done to Chief Oga. He also told them that what he had done was for the good of all people, and asked them to support him at the meeting, and if it came to a fight, that they should all be on the same side.

When they had heard the whole story, the members of 'Nyambi's company agreed to back him up, and as they were the principal fighting-men of the town they went to the palaver house without much fear.

When all the people had arrived, the oldest chief of the town stood up, and said, "I have seen to-day what I have never seen before since I was born. Chief Oga, whom you all know, died this morning, and I went to look at his body. I then saw that a certain part of his body was missing. Now I want to know who did this thing, and what became of the missing part of the late chief. I shall be glad if any young man of the town who knows anything about this palaver will inform me."

Then 'Nyambi stood up and questioned the chief, as follows: "What will be done to the man who did this? Will he be killed or will he be allowed to go free?" The chief replied that the man would certainly be killed, if he had mutilated Chief Oga by force without a very good reason, but that if they considered he was justified in his action, he would be allowed to go free."

Then 'Nyambi told the people that he had done this thing, and addressed them as follows: "When I married my wife Obim, while she was still in the circumcision house, Chief Oga went to her and tried to persuade her to go to him. After that he frequently sent messages to her, asking her to sleep with him, but she always refused. Again, when I was absent, Chief Oga went to my house to sleep with my wife, but I returned and caught him lying asleep on her bed. 'Nyambi then asked the question, "What do you do when you catch a thief in your stack of yams?" And the head chief replied, "He is tied up to a tree, and left there to die." 'Nyambi then said that he treated Chief Oga as a thief, but he took pity on him, and instead of killing him, he gave him his choice whether he would have his eyes put out or have a certain part of his body cut off. The late chief chose the latter alternative, so he performed the operation. He then called his wife Obim, who brought on a calabash the part of the dead chief's body, which had been cut off and dried in the sun, as proof of what he had said.

'Nyambi then asked the chiefs whether he was justified in the course he had taken or not; and the chiefs, after consultation, agreed that he had done right.

A law was then passed that, if a husband caught another man in his house having connection with his wife, he could do whatever he liked with him in the house, but once the man was outside the house, he should not be molested, and the case should be decided before the chiefs.

But the chiefs also added, that the man who was caught committing adultery might defend himself as well as he could, and would not be punished for so doing.

Told by Ennenni, an Okuni woman.—[22.7.10.]

XXV.—HOW TWO BENDEGA YOUNG MEN CHANGED THEIR SKINS.

Bendega is a town on the right bank of the Afi River, which runs into the Cross River opposite to Abaragha.

In this town many years ago there lived two young men called Abang and Oga 'Ngigor. Abang was famous for his personal beauty, and was recognized as the best wrestler, dancer, singer, and drum-beater in the country. Abang was never allowed to leave the town by his parents, as they thought he might be killed or get into trouble with other young men of his company, but in spite of this his fame as a singer and dancer, and stories of his manly beauty, had spread through all the neighbouring towns, and many people wanted to see him, but as he was a dutiful son he stayed at home and did not accept any of the numerous invitations he received from the various countries to attend their plays and dances, although he was frequently offered quite large numbers of rods and other presents to go. Needless to say, all the young girls of the country wanted to marry him, but he looked after himself very well and kept away from the women in general, having his own particular friend to whom he was on the whole fairly faithful. Oga 'Ngigor had also been a good wrestler, singer and dancer, until he caught a bad sickness which covered his whole body with sores. These sores were so bad that Oga could not walk about, and his body smelt so disgustingly that the people would not let him come near them. He was very poor, and consequently was often starving, as he was unable to go about and beg for food. While Oga was sitting down in his house feeling sad and miserable, he sometimes thought of Abang, who belonged to his company, and envied him his good looks and his popularity. So one day Oga went to Abang and asked him to change skins with him for a short while, as he would like to know what it felt like to be as strong and handsome as Abang was. He did this as he had made up his mind to run away in Abang's skin and go round the country, where he knew the people would be certain to give him many presents. After he had flattered Abang for some time, he took off his skin and placed it on the ground and asked Abang to do the same so that they could change skins for a short time.

At first Abang refused, as he did not like the idea of putting on the dirty skin, so he asked Oga if the sores hurt. Oga at once replied that the sores never hurt him, and he only sat down so that the people should not look at him. Then Abang took his skin off and put on Oga's, and Oga got into Abang's skin as soon as he was able.

Now when Abang got into Oga's skin he was unable to walk, and was obliged to sit down. Oga knowing this, directly he had got into Abang's skin, ran down to the beach, and, jumping into a canoe, paddled himself across the Afi River, and ran off

along the road to Akparabong as fast as he could go, leaving Abang sitting on the floor of the house calling to him to return at once and change skins. But Oga ran on without heeding his cries, until at last he arrived at the Akparabong farms. When he got near the town one of the natives of the country, through whose farm the path passed, told him that Chief Ojong Egussa was dead, and that his funeral was being kept at 'Nkanassa compound, where a big play was going on and much drinking and feasting.

This was good news for Oga, as he felt certain of a good reception, so when he came to the small stream just outside the town, where the people always wash on their return from their farms in the evening, he took off his cloth and had a good wash. He then washed the cloth he had been wearing, and put on his best one, which belonged to Abang, so as to make a good impression on the people. As soon as he was ready he went to the house where the funeral was going on, and told the people that he was the celebrated Abang from Bendega, whom they had wanted to see for such a long time. The people and chiefs were very glad to see him, and asked him to play and sing for them, which he did. The people were so pleased at having Abang to play for them, and admired him so much that when the funeral was over the chief presented him with some cases of gin, cloth and rods, and gave him some boys to carry his loads on the road to Ikom.

Oga then started off, and arrived at Adaginkpor early in the afternoon. He went to the head chief, who was an old man, and told him that he was Abang from Bendega, and that he was going round the country to visit the people. The chief welcomed him, and said he had often wished to see him, as many people spoke of his personal appearance and his good qualities. Oga stayed at Adaginkpor for a few days, during which time dances were held every night, as the moon was full, and all the people came in from their farms to see Abang and hear him play and sing.

When Oga left the town he received many more presents from the people, and the young men's company carried his loads into Ikom, which is not far from Adaginkpor, and is a large town on the right-hand of the Cross River. The people of Ikom had heard from Adaginkpor that Abang was going to visit them, so they were ready for him, and gave him a big feast, and held a play which lasted several days, Oga taking his part in the playing, dancing and singing, as before. When he left Ikom, Oga was given more presents, and the chief lent him a large canoe and some paddles to take him to Okuni, a town a little lower down the river on the other side. Oga did the same at this town, and then went on to Okanga, and after a few days walked along the river bank to Enfitop. At each of these towns he received presents, and when he got to the next town, which is called 'Nporo Osilla, he crossed the big river again, and went through the Inde country, where all the people turned out to meet him, and when he left they gave Oga many yams and other presents, so that when he started off for the next town, which is called Inkum, he had a large number of carriers carrying his loads, which by this time had become very numerous.

Unfortunately for Oga, the chief of Inkum had heard from Abang's parents that Oga had changed skins with their son and that he was travelling about the

country collecting dashes in Abang's name. When the chief heard that Oga had come, he at once sent a message to Abang's parents requesting them to come to Inkum as soon as possible and to bring their son with them. The chief then greeted Oga and persuaded him to stay on from day to day, and told him that a play was being brought from Bendega.

When the people from Bendega came near the town of Inkum, Abang, who was disguised in the dress of an Egbo and covered from head to foot in a very fantastic costume, sent some boys to Oga with a message telling him to come out and meet them. Oga was so proud at hearing that a play had come all the way from Bendega to escort him to the town that he willingly went out to meet them, not knowing that the real Abang had come with them.

When Oga arrived at the place where the people who had brought the play were resting in the shade of some large trees which grew by the side of the path, Abang stood up, and having thrown the Egbo dress on one side, he took off Oga's skin and placed it on the ground, at the same time telling Oga to do the like. At first Oga refused, and begged Abang not to shame him before all the people, but Abang insisted upon having his own skin back again, so Oga was forced to exchange. The people then knew that they had been deceived by Oga and that he had taken their presents wrongly. They told the real Abang that they were sorry they could not give him any more presents, and that the best thing he could do was to help himself from the things which had been given to Oga in his name. Abang however, was kind-hearted, and allowed Oga to keep all the presents he had received, as he was very poor and he was sorry for him having such a wretched body and being all covered with sores. And now whenever people are asked to change their skins they always refuse, but sometimes they will lend their best cloth to a friend.

Told by Abbassi of Inkum.—[22.7.10.]

XXVI.—CONCERNING THE JU-JU AGAINST ELEPHANTIASIS, OR HOW THE HARES LOST THEIR LONG TAILS.

Okpa was a ju-ju man living at Okuni many years ago, and the name of his ju-ju was 'Nda.¹ The old man continually made sacrifices to his ju-ju of goats and fowls and all the young men of the town brought him presents as sacrifices so that they should not get the disease, which is very common throughout the country. Whenever a sacrifice was about to be made, all the people who belonged to the society used to meet together and sit down all round the ju-ju, but as the law of the ju-ju was that no man should open his legs, the people always tied their knees and ankles together with tie-tie, because if anyone opened his legs he would at once get elephantiasis.

Once while the people were feasting and playing round the ju-ju, the hare came along with his fine tail, and seeing them all eating goat's-flesh, fowls, foo-foo

¹ "'Nda" in the Infor and Inde languages means "elephantiasis."

and yams, he asked Okpa if he might join in the feast, as the hare was very greedy and could never resist eating anything he saw. Okpa told the hare that he might join in the feast, but that when he had finished eating he must make the usual present to the ju-ju, and that if he went away without paying something very bad would happen to him. The hare agreed to this, and sat down amongst the people and took his share of all the food; but as he was enjoying himself so much he did not notice that the people were sitting in rather a peculiar fashion, so he sat down in the ordinary way with his legs open. When the food was finished the ju-ju man tied one of the young green shoots from the palm-tree round each of the members of the society. He then dipped his hand into the ju-ju pot, and having touched them one after the other on the forehead and breast, he told them to depart. But he did nothing to the hare, and when he came to where he was sitting he called upon the newcomer to go and bring the usual present of a goat or a fowl to sacrifice to the 'Nda ju-ju. The hare said he had nothing to give just then, and got up to go away, but found that a certain portion of his body had swollen to such a size that it touched the ground when he stood up. He then saw that he had caught the Elephantiasis, and asked Okpa to cure him of the disease, but the ju-ju man said he could not help him until he had made his proper sacrifice to the 'Nda ju-ju.

As the hare was very poor he was in a great state of mind as to how he should pay, and although he begged hard Okpa would not listen to him; so at last he made up his mind to consult his wife, and started off, dragging the Elephantiasis with him. On the road he planned how he should get rid of the disease and at last asked the Elephantiasis to leave him for a little time, as he wanted to relieve himself. The Elephantiasis replied that the hare could relieve himself quite well without his going away, so the hare was compelled to do so; he then returned to the path again.

After he had gone a short distance further the hare thought he would try another trick to get rid of the disease, so, seeing some rubber vines growing near with ripe fruit, he said to the Elephantiasis, "I am still very hungry, are you not hungry also? I want to climb up and get that ripe rubber fruit, but cannot do so as you are so heavy. If you will stop on the ground I will climb the vine and throw the rubber fruit down to you, and you can gather it and put it in the bag, and then we shall have plenty to eat on the road."

So the Elephantiasis, who really was hungry, agreed to stop on the ground, and the hare, relieved of the great weight, at once climbed the rubber vine and commenced to throw down the fruit, which the Elephantiasis gathered and put in the bag. As the hare gathered the fruit he threw it further and further away from the vine, and the Elephantiasis rolled himself away after it until at last he had gone some distance from the tree, so the hare slid down to the ground, and ran towards his home as fast as he could go.

When the Elephantiasis got back to the vine he called out to the hare, but as he did not receive any answer he guessed the hare had run home, so he rolled him-

self along the path after the hare, but although he was nearly round he could not travel nearly as fast as the hare, who was a very swift runner indeed. The hare therefore reached his house some time before the Elephantiasis, and at once called out to his wife and told her to go and stay with a neighbour of his for a few days as he was running away from a man, and his enemies were following him to kill him or take him prisoner, and he feared that they might catch her. His wife then packed up her things and went off to their friend's house, and the hare having said that he would probably be absent for some days, ran off in another direction, leaving his home deserted, so that when the Elephantiasis arrived he found no one about the place.

The hare took a path which led through some farm, and after a time came across some people who were clearing the ground for their new farm. He went up to them, and having told them a long story about the cruel enemy he was running away from, begged them to hide him and cover him up with leaves and branches so that he should not be discovered. As the people were sorry for the hare, they agreed to do what he asked, and put him in a heap of rubbish where he could not be seen; they then went on with their work.

Shortly afterwards the Elephantiasis rolled himself up to where the people were working and asked them whether they had seen the hare pass that way, but the people told him that the hare had not called at their farm. Then the Elephantiasis said, "Oh, I see you want to deceive me, for I tracked him as I came along the path; but let me tell you the hare is a great friend of mine; unfortunately he has long legs and can run fast, whereas I have no legs and can only roll along slowly, and thus got left behind." But the people still maintained that they had seen nothing of the hare. Then the Elephantiasis got angry, and said to the people, "If you do not tell me at once where the hare is, I will jump on you and you will have to carry me for the rest of your lives." At this the people were frightened, as they knew the disease well, and did not wish to have it with them always, so they pointed out the heap of rubbish where the hare was hiding, and the Elephantiasis rolled off towards it.

Now all this time the hare had been listening, and when he saw the Elephantiasis coming towards him he jumped out of the heap and ran away as fast as he could go. He ran for some distance, and passed another farm, but did not go in, as he thought the same thing might happen to him there. He went on and on until he thought the Elephantiasis must be a long way behind, and it would be safe to stop for a time, so when he came to a small compound where the people were having their evening meal he went in and told them that he was being chased, and that the enemy were following him. When the people heard this they stopped eating, and having collected all their food they put it in the Egbo house and told the hare to stop there. They then armed themselves with bows and arrows to protect their homes from the enemy. The hare told them to go some little distance from the Egbo house, so that they should not be driven back upon him at once. He then sat down and eat the people's food.

For some time the people stood waiting for the enemy to appear, but they saw no signs of anyone until the Elephantiasis rolled up to them, when the hare called out "The enemy has come." At this one of the men raised his bow and arrow and was about to shoot when the Elephantiasis said, "Don't shoot, I am not your enemy; I am looking for my friend, the hare, and I want you to show me where he is." The people said he had not come that way, but the Elephantiasis replied that he had just heard the hare's voice, and again threatened to jump on one of the men if they did not show him where the hare was hiding. The people then called upon the hare to come out of the Egbo house, but instead of doing so, he ran away in the opposite direction, and went down to a stream where he knew a land crab lived. When he got to the hole he found the old mother land crab at the entrance, and told her his usual story, asking her to help him, as the men always gave him up, and he promised to reward her if she drove his enemy away or killed him. The mother crab agreed, but told the hare that she had young ones in one branch of the hole, and that he might go in and sit down in another part until the fight was over. So the hare went into the hole, and the old mother crab stood at the entrance with her large claws open ready and waiting for the enemy.

Not long after this the Elephantiasis rolled himself down to the stream, where he met the mother crab, looking very fierce, and asked her if she had seen the hare.

The crab replied, "Yes, the hare is in my house, but I never give strangers up to their enemies."

When the Elephantiasis said he was a friend of the hare, the crab said, "I don't care whether you are a friend or an enemy, I am not going to give the hare up." This made the Elephantiasis very angry, and he threatened to jump on the crab. But the crab said, "I am not at all afraid of you. You can try if you like, and then you will see what will happen."

At this the Elephantiasis rolled himself back a few paces, and then went for the crab. The old crab was ready for him, and nipped him so severely with her sharp pincer-like claws that water came from his inside and he yelled with pain.

The hare then shouted out to the crab to fight well, and that when she had killed the Elephantiasis they would both make a good meal off him. When the Elephantiasis heard this he became more furious than ever, and rolled back again, and then made another attack on the crab. The crab then pinched him so severely that he burst and died, at which the hare was very glad.

When the mother crab told the hare that she had killed the Elephantiasis he told her to drag the body to the stream and wash it. Then the mother crab called for her knife, which the hare gave her out of the hole. The crab then dragged the Elephantiasis to the stream, where she cut him up and washed him properly. She then carried the meat back into the hole.

During the time the old crab had been fighting the Elephantiasis, the hare had been very busy, and had killed and eaten three of the crab's children, and then threw their shells behind the fireplace near to where the old crab used to keep her

salt. When she returned the hare told her that they should cook and eat his dead enemy, so he made up the fire, and the flesh was put into a pot to boil. While the meat was cooking the crab went to get some salt, and to her horror saw the shells of three of her children on the ground where the hare had thrown them. Having put the salt into the pot she went into the next hole where she had left her children, to count them. But the hare, seeing that trouble was likely to come, and not liking the idea of being nipped by the crab's strong claws, with which she had just killed his enemy, took the pot off the fire and ran away with the meat.

When the mother crab returned vowing vengeance on the hare, she found he had gone and had taken her pot with the meat in it; and although she shouted to him several times to come back she got no answer.

The hare ran on some distance with the pot of meat, on the road to his house, and when he thought he was safe from pursuit he sat down on an ant-hill, with his tail down a hole. Having looked round everywhere carefully to see that no one was following or watching him, he commenced to eat the flesh of his late enemy. All this time the ants were busy building their house, and while the hare was eating his food the ants had covered half his tail and had bitten it through.

When he had finished his meal the hare felt that something was wrong with his tail, so he jumped away from the ant hill, and found to his disgust that he had left half his tail behind him where the ants had bitten it through. When he saw what had happened he did not like to return to his wife at once, as she might deny him, so he waited until it was dark and then joined his wife. She was very glad to see her husband again, and asked him about the war party he was running away from.

The hare said, "All the trouble is now over, as I have gone through the ceremony of the war ju-ju, and the chief cut me on the tail so that in future I shall never die from war or fighting in any way." And as it was then dark the hare's wife lit the lamp,¹ but the hare hid his tail in the darkness so that his wife could not see it, as the wound had not healed up.

When the evening meal was over, the two hares retired for the night, but when his wife had put the lamp out, the hare told her that if she wanted to get up during the night or light the lamp she must wake him up first, as otherwise his war ju-ju would be spoilt.

Now the hare was tired after all his running, and very soon he was fast asleep, so when his wife was certain that he would not wake up easily, she got out of bed very quietly and lit the lamp, as she was extremely curious to know what the ju-ju man had done to her husband's tail. When she saw that the hare had lost half his tail, she was ashamed of him, and began to cry. Then the hare woke up and began to abuse his wife, saying that she had spoilt his ju-ju and would have to pay a great deal to make it right again. After a violent quarrel they eventually went to sleep; but in the morning at first cock-crow the hare's wife got up and packed

¹ The native lamp was of earthenware, with a fibre wick in palm-oil.

up all her things, saying that she was going away to find another husband, as she could not possibly live with a hare who had lost half his tail, whether it had been cut by the ju-ju man or not.

The hare then said, "You have no sense. It will not help you at all to leave me, as all the other hares have had the same thing done to them on account of the war ju-ju. You had much better stay with me." But his wife was not satisfied, and told her husband that she should go out and see for herself whether what he had said was true; so she started off along the path to the nearest hare's house.

Directly she was out of sight the hare ran through the bush as fast as he could to the house his wife was bound for, and as she was carrying a heavy load he got there some little time before her. He then told his friend that his wife had left him because he had lost part of his tail, and was on her way to see whether he had also lost his. The hare then asked his friend to step into his back room and allow him to speak to his wife from the door when she came. His friend gladly consented to help him, and soon after he had gone inside the hare's wife appeared and put down her load. The hare then stood up in the doorway, facing his wife, and calling her by name said, "Ekanga, where are you going with that load? Are you leaving your husband?" And his wife said, "Yes." The hare then said, "What is the matter?" and she replied, "My husband has lost his tail, and told me that it had been cut on account of the war ju-ju, and that all the other men-hares have also had their tails cut, so as I do not like to live with a hare who has no tail, I have come to see if he told the truth."

The hare then said, "We have all passed through the same ju-ju and had our tails cut off; look and see." He then turned round and showed her.

His wife then went on from one hare's house to another, but each time her husband went on in front of her and deceived her in the same way, until at last she got tired and turned back to go home. The hare then ran quickly home, and jumped into bed, and when his wife appeared he said, "So you have returned. You are a foolish woman, and you can go or stay as you please, I do not care." But his wife said that she was satisfied that her husband had spoken the truth, as all the hares she had seen had had their tails cut off, so she had resolved to turn back.

The next day the hare called all his company together, and told them that he had nearly lost his life the previous day on account of his long tail, as he had sat down on an ant heap with his tail down one of the holes, and some animal inside had caught hold of it and tried to pull him inside to kill him, but to save his life he had cut his tail off with a knife, and he strongly advised them to do the same. To this they all agreed, and cut their long tails off in order to escape from any enemy who might try to catch them by the tail, and ever since the hares have had no tails, as when the men-hares went home they made their wives and children follow their example, telling them that it was done for their good by the war ju-ju to prevent them from dying in battle. On account of the hare's wife lighting the lamp to look at her husband's tail and thus spoiling his war ju-ju, it has been

a custom ever since that when men are going to fight they will never trust their wives with their war ju-ju, and they will not sleep with them or eat any food which they have cooked with their hands until the fighting is over.

Told by Ennenni, an Okuni woman.—[26.7.10.]

XXVII.—HOW A CRUEL INKUM CHIEF WAS POISONED BY HIS SLAVES, AND HOW HIS SON HANGED HIMSELF ON ACCOUNT OF THE EXPENSES OF HIS BROTHER'S FUNERAL.

At Inkum in the olden days there dwelt a chief called Erim. He was very wealthy, having many slaves, both male and female, and a large farm. He was known throughout the country as a cruel man and a hard master. Most of Chief Erim's wealth was made by selling camwood and the large yams grown on his farm. The chief made a rule that each woman slave should bring him at the end of every seven days twelve balls or cakes of camwood. If any of them failed to do so, he tied them up to a tree and they were given fifty lashes on the back with a heavy whip made of twisted skin. They were also made to pay the value of the number of balls of camwood which they had failed to make. This meant that all the women slaves had to work very hard indeed, and they could get no help from their husbands in any way, as at first cock-crow all the men were sent off to the farm to work, and were not allowed to return until the evening. Very frequently the men slaves were severely flogged by order of the chief, if he were not satisfied with the amount of work done on the farm, or if they annoyed him in any way. In consequence of his cruel treatment of them, all his slaves hated Chief Erim, and although they were much in fear of their master they often planned to kill him.

Now Chief Erim had only two wives; one was an Okuni woman, by whom he had a son called Odoggha Eyu, and the other was a native of Inkum, whose son's name was Oga Erim. The chief was very fond of both his sons, and never allowed them to do any work on the farm. He gave them plenty of food and good cloths, and they grew into strong young men. There was one thing, however, that vexed Chief Erim, and that was that Odoggha Eyu was his eldest son, and he knew that when he died Odoggha Eyu would return to Okuni, which was his mother's birthplace. The chief therefore made up his mind that his youngest son, Oga Erim, should inherit his property, and for several years taught him how to rule the people with a strong hand and to punish them severely if they did not work, as that was the way he had become rich.

When the two sons had grown up, the slaves made a plan to kill Chief Erim, whom they hated so much. The head slave waited until the day came for the women to bring their camwood to be counted, and then told his wife to keep back three balls of camwood, so that if the chief flogged her, he would be able to give a

good reason to the other slaves why they should kill their master. When all the women slaves had brought their camwood, the chief told the head slave to count the cakes as usual. He did so, and told Chief Erim that his wife had only brought nine cakes of camwood instead of twelve, as she had been very busy in the house and had had a lot of other work to do. The head slave also said that ever since he had been married his wife had always brought the right number of cakes, and as this was the first time she had failed to do so he begged the chief not to punish her. But Chief Erim was angry, and said that the head slave's wife ought to know better and should set a good example to the other slaves. He then had her tied up to a tree, and she was given fifty lashes, the blood running down her back on to the ground, the woman becoming unconscious from the pain. She was then released and water having been thrown over her she was carried to her house, where she was placed on the sleeping-mat.

The next day the woman was made to pay for the three missing cakes of camwood, and the chief told the other women slaves that the punishment the woman had received should be a warning to them and make them work harder.

The head slave washed the wounds on his wife's back, and put some mashed-up leaves on the sore places to stop the bleeding and heal the cuts. When he saw what a terrible flogging his wife had received, his heart was full of rage against Chief Erim, so that very night he went to every slave, and they all agreed to kill their master. The head slave then went to a clever poisoner who lived not far away, and bought two powerful ju-jus; one would give the person against whom the ju-ju was made the "dry cough" (consumption), and the other would give him paralysis. He then hid the ju-jus, as they had decided to wait some time after the woman had been flogged before they gave the poison to the chief, so that no suspicion should be attached to them of having poisoned their master. All the slaves went about their work as usual until the time arrived for the new yams to be dug, at which season it was customary for the people to give presents to their chiefs. The head slave then went into the bush and made a calabash of strong tombo. He then called Chief Erim's name, and having put the two ju-jus into the tombo, told the ju-ju to kill Chief Erim and not to harm anyone else. Having bought twenty-five yams and one cock, he took them, together with the calabash of tombo, and gave them to Chief Erim as his present. The chief thanked him for his dash, and told his small boy to pour out the tombo. The first glass was given to the head slave, who had brought the tombo, and he threw it on the ground, asking Ossorwor (God) to bless Chief Erim with plenty of wealth and long life. The "pourer-out" drank the second glass, and Chief Erim drank the next, the tombo was then passed round until it was finished, but the head slave poured the last glass, which had the remains of the poison in it, on the ground in front of the ju-ju, which was in the middle of the compound; this he did when the Chief Erim's back was turned so that he could not see.

About a month afterwards the ju-ju began to work, and Chief Erim felt sick; he coughed all day, and one side became useless so that he could not walk.

He wanted to go to the ju-ju man to ask him what was the cause of his sickness, but being unable to move about he sent for his head slave and told him to go to the ju-ju man and tell him to come to his house so that he could consult him.

When the head slave came, he said to Chief Erim, "I have been your slave ever since I was a small boy. Surely you can trust me. Let me go and consult the ju-ju man on your behalf, and he will tell me what you should do in order to get well again. You have only to give me your loin-cloth, and then when he has seen it he will know what is the matter with you after he has cast lots."

Chief Erim agreed to this, and told his head slave to take two boxes of rods and some fowls as a present to the ju-ju man. The head slave kept the fowls and rods for himself, and did not go near the ju-ju man, but the next day he went to his master and said that he had consulted the ju-ju man, who had said that the chief's life was in danger, and that he had been poisoned by his Okuni wife, who wanted her son to inherit her husband's property. If Chief Erim wanted to get better, he should at once send the wife and her son to Okuni, as they were both witches, and that in three months' time he would be quite well again. The ju-ju man also said that if it had not been for the small ju-ju in the middle of Chief Erim's compound, who had been fighting the witches for him, he would have been dead long before. The chief should therefore make a sacrifice of a white cock and a goat to the ju-ju for his help.

Chief Erim then told his wife to go back to Okuni and take her son with her. He also told the head slave to sacrifice the white cock and the goat to the ju-ju. This was done, but instead of getting better, chief Erim died in less than a month, and his son Oga Erim inherited his father's property.

When the chiefs of Inkum heard of the disease which Chief Erim had died from, they made an order that the body should be buried in a deep grave in the bush, that the funeral should not be kept as usual, and that no one was to mourn for the dead chief, as the sickness he had died from was a very dangerous one, and if anyone cried for him they would get the disease. The chief's body was therefore buried without any of the customary funeral rites, which saved Oga Erim a large amount of money.

It did not take the slaves long to realize that they were very little better off for the death of their late master, as Oga Erim carried on much in the same way as his father had. The first woman slave who failed to bring her twelve cakes of camwood was given forty lashes instead of fifty, but Oga Erim said that he was young yet, but that as he got older he would be much more severe and punish the people far more cruelly than his father had ever done, as he intended to be very wealthy, and they would have to work much harder than they had done during his father's lifetime unless they wished to be badly punished.

One day when he was vexed with a slave, he tied him up to a tree and led the driver ants to him, so that he died in great agony. After a time things became so bad that the slaves decided that they must kill Oga Erim, but they did not like to do so at once, as they thought that the Inkum people might suspect

them, in which case they would be tortured in many different ways, so they resolved to wait two years before they revenged themselves upon their cruel master.

As the time went on Oga Erim became harder on his people, and some of the slaves were flogged and tortured almost every day; he seemed to take great delight in their sufferings, and spent much time in devising new forms of torture.

When Chief Erim had been dead two years, the head slave called all the other slaves together, and said that the time had arrived when Oga Erim must die, as he did not think that they would be suspected if they were careful. The slaves then discussed the best way to kill Oga Erim. One of them said, "Let us make him blind in both eyes," but the others would not agree, and said he should be killed at once, as if he were only blind he would know what was going on and would still be able to punish them. At last it was decided to poison Oga Erim, so the slaves brought a very strong poison made from the horns of a ram and some of the hair from the mane cut into small pieces. They then called Oga Erim's name and told the ju-ju to kill him and not to harm anyone else. The poison was then placed in Oga Erim's food and a few hours after he had eaten it he began to vomit and spit blood; so when the sun was going down he called for the head slave and asked him to get him some medicine to cure him. The slave advised his master to leave the compound and go to his farm-house until he got well, as he thought that someone must have put a ju-ju in the ground where he was lying, which caused him to be sick. As Oga Erim was unable to walk, the head slave ordered four slaves to carry their master to his farm. In the middle of the night Oga Erim died in great pain, and one of the slaves at once ran off and told the head slave what had happened. He told all the slaves to be quiet and not to tell anyone until he gave them permission, as the head slave knew that directly Odoggha Eyu heard of his brother's death he would at once come to Inkum to keep the funeral and take all the goods which were formerly his father's. The head slave then went to the body of Oga Erim and got the keys of the houses where all the rods and other valuables were kept. When he got back to the town, he opened the store where all the rods were, and having called all the slaves together, he divided the rods amongst them all, and then locked the door again. He then went to the house where Oga Erim kept his walking-sticks, brass pans, pots and other expensive articles, and having opened the door, divided these things up and locked the door. After this the head slave divided up the cows, goats, sheep, pigs and fowls between them all, but he left five cows in the compound so that the funeral might be properly kept. He then told some of the slaves to carry their master's body to the town, but before this was done he warned all the slaves to be very careful not to keep any of their dead master's property in their own houses, as they might be accused of stealing, so he advised them all to send their things to their different friends' houses where they could be kept for them without anyone knowing. A messenger was then sent to Odoggha Eyu to tell him that his brother was dead. The chiefs were also informed, and many people came to mourn, the women throwing themselves on the ground weeping.

When Odoggha Eyu heard that his brother Oga was dead, he called his company together to go with him to Inkum, and remembering how wealthy his father had been, he hired many slaves to carry the property back to Okuni. He also borrowed a large number of rods to provide a big feast at the funeral and to give his friends and the slaves he brought with him plenty to eat and drink.

When Odoggha Eyu arrived at Inkum, he asked the head slave to hand the keys of his brother's house to him, so that he could satisfy himself that everything was in order. But the head slave told him that it was the custom for him to bury the dead body first, and that after the feast the keys would be handed over; he also added that everything in the house was as his brother Oga had left it, and that all the doors were locked. Odaggha Eyu then bought five slaves, promising to pay for them after the funeral; these slaves he killed and placed in the grave with his brother. The five cows which remained in the compound were also killed, and their heads were put in the grave. The bodies of the cows were given to the people to eat. Many men and women came to the funeral, as it was known that Oga Erim was rich, and Odoggha Eyu provided food and drink for them all, and the feasting, dancing and singing was continued for five days and nights. The grave was then filled in and beaten down, and the outside was polished. The head slave then handed the keys to Odoggha Eyu, who went first of all to the house where his father always kept his rods; when he opened the door and went inside there were no rods to be seen. Odoggha Eyu stood there silent for some time, wondering what had become of all his father's wealth and how he could manage to pay all the debts he had incurred on account of the funeral expenses. At last he asked the head slave what had become of all the rods which his father formerly possessed, and whether his brother had spent them all. The slave replied that he had received nothing himself, but suggested that the spirit of his late father had taken all the rods away.

After this Odoggha Eyu sent to the house where the brass pans, jugs, plates and other valuables used to be kept, and opened the door, only to find that it was as empty as the other house. Then he threw the keys down on the ground in despair and went away. He told his company what had happened, and advised them to go home at once, as he was unable to provide any more food and drink for them. Then the owners of the five slaves who had been killed went to him and demanded payment, and the other people to whom he owed money worried him all day, until at last he resolved to kill himself rather than go home in shame and debt. Odoggha Eyu then asked where his father was buried, and when he was shown the place he went back to the house and sat down, waiting until it became dark. That night he got a rope and hanged himself on the branch of a tree overhanging his father's grave. His debtors, who were looking everywhere for him, could not find him, and thought he must have run away, but two days later his dead body was discovered hanging to the tree.

Ever since that time it has been a custom, whenever a person is absent when a sick relative dies and wishes to bury him, he first of all finds out how much

property there is before he buys things for the funeral, so as to be quite certain that there will be enough to pay for all the expenses of the burial. If a man was poor, very few people would attend the funeral, but if he were rich many people would come. Hence the saying, "A small ju-ju has a small sacrifice, and a big ju-ju has a big sacrifice."

Told by Abassi of Inkum.—[1.8.7.]

XXVIII.—How the FROG BEAT THE BUSH BUCK IN A RACE, AND WON HIS DAUGHTER AS A WIFE.

Long ago, when the men, animals, and birds were living together, there was a bush buck who was fine and strong; he was also a very quick runner. This bush buck had a daughter whose skin shone like a bright red stone. She was much admired by all the men and animals, and many of them wanted to marry her, and spoke to her father on the subject, but he placed such a high dowry on his daughter that no one was rich enough to pay it.

At last some of the young men, who were very anxious to possess the pretty daughter of the bush buck as a wife, asked the father to reduce the amount of dowry to such an amount as they would be able to pay. As the bush buck was very fond and proud of his daughter and did not want to part with her, he refused to reduce the dowry, but told the young men and animals that he would give them all another chance of winning his daughter, and that was, if any one could beat him in a race he would hand his daughter over to the winner as his wife without any dowry at all. In making this offer the bush buck thought he was perfectly safe, as it was well known that he was a faster runner than anyone in the country.

A day was appointed for the races to be held, and a long straight course was cut. It was decided that the races should be run from one end of the course to the other and back again to the starting-point, and the first one to get back would be declared the winner.

When the day for the race arrived a large number of men and animals met, and the course was lined with spectators on both sides as far as the eye could see. Several young men who were noted for their speed and many swift-running animals competed for the bush buck's daughter, but they were all beaten by the bush buck. After several races of this kind had been held, the fame of the pretty daughter of the bush buck spread far and wide, and many other men and animals came from distant parts to try and win her, but without success.

One day, when the bush buck's daughter went down to the spring to get drinking-water, she met a young frog, who fell in love with her and decided to ask her father's consent to their marriage. But before he did so the frog called all his company, who were very numerous, together, and told them that he intended to try and win the bush buck's daughter, and that he would race her father. At this all

the other frogs laughed, and said that the bush buck would have finished the course before the frog had jumped one pace.

The young frog allowed his companions to enjoy their laugh, and when they were quiet again he said, "I have a plan, and if you will all help me I am certain to win the race, and when I have got the bush buck's daughter for my wife I will give you a big feast, and it will be a great score to us to win her where everybody else has failed." He then said to his company, "Are we not all alike?" And they answered all together, with one croak, "Yes." The young frog then told them his plan. As they all knew, the conditions of the race were that the two competitors were to start together and run to the end of the course, and then return to the starting-point, and the one who returned first would be the winner. All the young frogs were to go out in the early morning and hide themselves in holes at intervals along the whole of the course and one frog was to be at the turning point. Whenever the bush buck called out, one of the frogs was to answer him and pretend he had been running all the time.

All the frogs agreed that the plan was a good one, and promised to help their companion to win the race. When he had thus arranged everything to his satisfaction, the young frog went to the bush buck and challenged him to race for his daughter. But, although the bush buck laughed at the idea, he had to consent to run, and the race was arranged for the following day along the usual track, and the first home to be the winner.

Early in the morning all the frogs took up their positions along the course, and the young frog jumped on to the course where the starting-place was and waited for the bush buck to arrive. By this time many people had arrived to watch the race, and soon the bush buck joined the frog, and the signal to start having been given they both jumped off together. But the frog returned to his hole, and the bush buck raced off alone as fast as he could go. When he had gone about half the distance the bush buck called out, "Where are you, frog?" and one of the frogs at once answered, "I am here, are you tired of running?" And the bush buck said, "Yes, I am tired. Let us run back, and the first in shall be the winner." So he turned round and started off again. When the bush buck got near the starting-place the frog came out of his hole, and directly the people saw that he had got back before the bush buck they declared the frog to be the winner, much to the disgust of many of the young men, who were watching the race, and who cursed the frog for his luck in winning such a fine wife. When the bush buck arrived he was much out of breath from running, and was greatly surprised at being beaten by the frog, but as he had passed his word that he would give his daughter to the winner, he handed her to the frog.

The frog then took his beautiful wife to his house near the spring, where they had a big play; and after the dancing was over the frog gave all the members of his company who had helped him to win the race quantities of food and tombo, which had been prepared for them. The young frog then went into the water, and called upon his wife to follow him. She went into the stream until the water

came up to her neck, but, being naturally very timid, she was afraid to go further, and struggled back to the bank, where she said to her husband, "If you wish to live with me you will have to come on to the land, as I cannot live in the water." So the frog came out and joined his wife, but he only lived with her for a very short time, as the pretty bush buck walked so fast he could not keep up with her. Very soon she strayed away into the forest, where she met a fine young bush buck, and, forgetting all about the frog, went off with her young lover. One day when she went to the spring to draw water the frog called out to her to return to him, but, as she refused to do so, the frog lost his wife for ever whom he had won so cleverly.

Told by Abassi of Inkum.—[E.D., 11.8.10.]

XXIX.—WHY A PYTHON NEVER SWALLOWS A TORTOISE.

In the days when the elephant was king over all the beasts of the forest, it was the custom for all the animals to go once a year and make the elephant's farm for him. They cleared all the bush and planted his yams and plantains. On these occasions the elephant always entertained the animals, and when the work was finished the elephant gave them food. Now, although the python never did any work on the farm, he always attended the feasts and, being very greedy, eat more than his share of the food. This annoyed the tortoise so much that he stood up at the feast and abused the python before all the people, saying that he did not work, and then came and eat a large quantity of the food which had been provided by the king for the people who made his farm and planted his yams. The python was therefore compelled to leave the food and go home as he was unable to work, but he made a vow to revenge himself upon all the people. When the next season arrived and it was time for the farms to be made, all the people went as usual to make the elephant's farm and plant his yams, &c., but as the elephant had had such a very bad crop the previous year, he told the people he was very sorry, but that he was unable to supply them with food that year as he had no yams or plantains to give them. But in the evening, when the work was done, he gave them tombo to drink, and then told them to go. When the python heard this he said, "Now the time is come when I can revenge myself upon the tortoise and the other people who would not let me eat the king's food last year." So he went off into the bush, taking his wife with him, and together they gathered large numbers of soft palm nuts. They also collected other nuts and fruit and made them into heaps by the wayside where they knew all the people would pass on their way home from working on the elephant's farm. Just before it got dark the animals began to arrive at the spot where the python had collected his nuts and fruit, and, being very hungry, they asked the python to allow them to eat some of his palm nuts. The python said, "Certainly, you can help yourselves, but remember if you

do, when I am hungry I shall follow you and swallow you up when I catch you." When the animals heard this they were frightened, and although they were very hungry, they passed on and left the fruit untouched. The tortoise was the last to arrive, and when he saw the palm nuts he shouted out, "Hallo, python, I am hungry, may I have some of your fruit?" The python then reminded him how he had been insulted at the king's feast, but added, "If you are hungry you may take some palm nuts, but when I am hungry I shall swallow you."

So the tortoise, not liking the idea of being swallowed by the python, passed along as the other animals had done. But he had not gone far when his hunger tempted him to return and eat the fruit. When he saw the python the tortoise said, "I want to eat the fruit as I am hungry, but, if you swallow me, my body is small and mostly shell so that your hunger will not be satisfied. If you will give me the palm nuts I will allow you to eat all the other animals except our king the elephant." So the python replied, "How can you give me all the animals for food, seeing that they do not belong to you?" The tortoise then told the python that he would go and stay with the different animals, and he would expect him every morning after rain had fallen during the night; he would then go off into the bush, so that when the python came to swallow him he would not be there, and he could satisfy his hunger with the animal he, the tortoise, had been staying with. The python agreed to this arrangement and allowed the tortoise to eat the palm nuts. When he had satisfied his appetite, the tortoise told the python he was going to stay the night with his friend the bush buck, and then went away. That night there was heavy rain. So in the morning the tortoise went off into the bush, leaving the bush buck to be eaten by the python. After this the tortoise went from one animal to another, and many of them were swallowed by the python, but the tortoise always escaped. And that is why pythons do not eat tortoises now.

Told by Abassi of Inkum.—[E.D., 11.8.10.]

XXX.—THE GAME OF HIDE-AND-SEEK AS PLAYED BY THE HAWK AND THE BUSH COW.

In the days when all the animals and birds lived together they were always on friendly terms, even the eagles and hawks did not molest the hens and ducks. At that time the eagle was king over all the birds, and a very small grey-coloured antelope was made king of the animals. This antelope was appointed king because he was so cunning, and always knew when danger was near, having a very fine sense of smell and keen eyesight. The hunters were never able to kill him, because when they saw him, which was very seldom, it would be when he went to a pool to drink; then they would wait for the antelope to put his head down to the water, but this he never did, as he drank through small holes in his feet. He would then smell the hunters while they were watching him, and run away before they could kill him.

The eagle was elected king of the birds because he lived higher up in the air than any of the other birds, and could thus direct them better. One day the eagle went to the antelope and challenged him to play at a game of hiding between the birds and animals. He chose the hawk to represent the birds, and the antelope selected the bush cow on the animals' side. They arranged that one should hide himself in the bush and the other should try to find him, but that if he failed to do so, the one hiding would be considered the winner and the loser would have to pay a large number of rods as a forfeit.

The first day the hawk was told to hide in the forest and the bush cow had to find him. So in the early morning the hawk flew off to where he knew there was a very tall tree covered with creepers. He then hid himself in the densest part and went to sleep. All day long the bush cow wandered about trying to find the hawk, but without success, and when the evening came he was quite tired and went home and reported his bad luck to the antelope. Later in the evening the eagle took the hawk to the antelope's house and said that as the bush cow had been unable to find him, he was the winner, to which the antelope agreed and paid over the rods to the eagle. The antelope was not satisfied, so they arranged to have another match; but the same thing happened and the antelope had to pay again.

On the third day the antelope said to the eagle, "It seems to be very easy to hide; let the bush cow go and hide and the hawk look for him." The eagle agreed to this, and the match was for the same number of rods. As soon as it was light enough to see, the bush cow went off into the forest until he came to a favourite swamp of his where he lay down and wallowed in the mud, leaving only a little of his head and back exposed to view. The hawk circled round and round and, knowing the habits of the bush cow and having very sharp sight, he very soon caught sight of the bush cow, so he swooped down and took a mouthful of hair and flew back to the eagle and reported that he had found the bush cow, and produced the hair as proof. That night the antelope had to pay again, and by this time he had lost quite a lot of money, so he arranged with the eagle that the hawk should hide the next day and the bush cow should try again. When the eagle had gone, the antelope told the bush cow that he was very angry indeed with him, and that if he failed to find the hawk again he would make him repay all the money he had lost to the eagle. The hawk flew off the next morning, and very shortly afterwards the bush cow dashed off into the forest to look for him. As the hawk had always won so easily, he thought he would have some fun with the bush cow, so he left the shelter of his tree and circled up high in the air. The hawk very soon caught sight of the bush cow rushing about through the forest, so he flew down very quietly behind the bush cow and perched himself on the horns of the bush cow quite softly. For some time the bush cow ran about in all directions searching for the hawk, until at last, as he could not find him, he thought the hawk must have gone home, so he charged back again through the bush to the hawk's house and at times the hawk had to follow him by flying as the bush was so thick, but when the country was open he quickly settled quite softly on the bush cow's horns

again. As the bush cow went through the town he saw several different birds, and asked each of them as he passed whether they had seen the hawk about anywhere, but although they could all see the hawk perched on the bush cow's horns, no one answered him. When he reached the hawk's house, the bush cow searched everywhere for him, but finding he was not there, he rushed out again and went round another part of the town to see if he could find him. On his way he passed several cocks and hens, and asked them where the hawk was, but they only laughed at him. The bush cow then asked them again, but they continued to laugh. At last he became so angry that he threatened to trample on them if they did not tell him. So the cock said, "What you are looking for is sitting on your head; if you wave one of your arms over your head you will find what you want." The bush cow would not believe the cock at first, and all the birds continued to laugh at him. At last, however, the bush cow did as the cock suggested, to find out if what he had said was true, and at once the hawk flew up and was seen by the bush cow, who at once galloped off and told the antelope that he had found the hawk and had very nearly caught him with his hoof. The eagle was then sent for, and, although he grumbled very much, had to pay the amount of the bet.

That night the hawk told the eagle that it was the cock and hens who told the bush cow to wave his arm over his horns, otherwise he never would have been found. So the eagle sent for them and said, "It was you who told the bush cow where the hawk was hiding and in consequence I have had to pay a large amount to the antelope as a punishment; for the future I shall allow the hawk to always kill your children whenever he can catch them." Now at this time the cocks and hens, who were related to the bush fowls, used to live with them in the same place, and when the eagle told them that the hawk would kill their chickens, they made up their minds to go and live with the men. When the bush fowls heard this they begged the cock and hen not to do so, and told them that the men would kill and eat them, but the cocks and hens replied that they would rather take their chance with the men than have their chickens killed by the hawk in the bush. The following morning, therefore, the cocks and hens set off with their children, carrying a piece of bark with them and told the other people they were going to get some fire. When they got to the men's houses they looked about and found that there was so much to eat and they were so comfortable that they at once decided to stay, and have lived with the men ever since, while their cousins the bush fowls live in the bush. The hawks still continue to kill the chickens, but the cocks and hens always run and take shelter when they see the hawk coming. In the early morning before the sun rises you can always hear the bush fowls calling to the cocks and hens to come back and live with them, and shortly afterwards you can hear the cocks answering them, saying that they prefer to live in safety with the men.

Told by Abassi of Inkum.—[E.D., 4.1.11.]

XXXI.—CHIEF KEKONG'S DAUGHTER 'NDERE WHO MARRIED A PYTHON.

Chief Kekong was a very rich Okuni chief. He lived many years ago at the time when the Okuni people never eat the cat-fish, as they thought it was a part of the water ju-ju, having such a smooth skin.

Chief Kekong had a wife named Nyam, who was a fine woman, and they had a daughter called 'Ndere, who was much sought after by the Okuni chiefs and other rich men in marriage, partly on account of her beauty, and partly for her father's wealth. 'Ndere was very vain of her personal appearance, and although her parents frequently tried to get her to marry, she always refused.

About this time a python lived at Okuni. He was a very fine fellow, and wanted to marry 'Ndere so that he might inherit her father's property, but having no hands and feet he knew he would stand no chance of winning a girl who had refused so many offers. He therefore consulted another python, who advised him to go into a far country and try to borrow from different men a head, feet and hands, white teeth, and a fine face and nose, but that he should keep his own eyes. The friendly python told him that if he did this and returned to Okuni and asked 'Ndere to marry him, it was very likely that she would do so.

The next day the python set off to a distant country, where he was unknown, and went to a chief called Kaku. The python said that, although he was a stranger, he hoped the chief would help him as far as he could. Then Chief Kaku asked the python what he wanted and how he could assist him. So the python said, "I want to marry 'Ndere, the daughter of Chief Kekong of Okuni, but, as I have no hands or feet, she will not look at me. I therefore want you to lend me a face, teeth, arms and legs, so that I would appear to her as a stranger, and she would then marry me."

Now the python was not aware that Chief Kaku had already asked 'Ndere to marry him, and that she had refused to do so, as if the python had known this he would have gone to somebody else. The python promised the chief that if he would lend him the different parts of the body which he required he would return them all to him after he had married 'Ndere. Chief Kaku thought the matter over, and as he was very anxious to obtain 'Ndere as a wife for himself, he decided to do as the python asked, having determined that when the python returned the borrowed limbs he would have him killed and take 'Ndere as his wife, whether she liked it or not. The more Chief Kaku thought of the plan, the easier it seemed; so he sent for all his young men, and took a head from one, arms from another, legs from a third, and fine white teeth from a fourth, and so on, until at last the python was complete.

Chief Kaku gave the python one young boy to accompany him back to Okuni, and the following day the python set off on his journey, wearing all his borrowed limbs. When he arrived at Okuni he looked nicer than any of the other Okuni young men; his long neck and small eyes, white teeth and the fine colour of his

body appealed to 'Ndere when she saw him, and she at once took a great fancy to him.

Very soon after his arrival the python asked Chief Kekong to allow him to marry his daughter 'Ndere, and when the chief asked him who he was and where he came from, the python replied, "I am the son of Chief Kaku, who lives over there," pointing to where the sun rose at the back of the house. Then Chief Kekong, who knew Chief Kaku, as he had tried to marry 'Ndere but failed, called for some palm wine, which was brought and given to the python. Chief Kekong said he would think over what the python had said, but warned him that 'Ndere had already refused his father. He said, however, that if his daughter agreed to marry him, he would allow her to do so. The python was then given food to eat and a room to sleep in during the night.

That night, when everyone had gone to sleep, Chief Kekong woke his wife up and called 'Ndere to come. He then told her that the python wanted to marry her, and asked 'Ndere what her wishes were. Although 'Ndere intended to marry the python, she did not wish her parents to know what her thoughts were, as she was an obstinate and disobedient girl. 'Ndere then said to her mother, "Tell me what you think I should do." 'Nyam replied, "I do not wish you to marry this man, and would prefer that you should marry an Okuni man, because if anything happened to you we should be near, and in the case of sickness we would try to help you, whereas if you marry this stranger you will go far away, and we shall not be able to do anything for you." 'Ndere said, "Yes, my mother, I hear what you say. Now what does my father say?" Chief Kekong replied, "If you love this young man, whom you have never before seen, and go away with him as his wife, you may be sold as a slave, as you are such a fine girl, or you might possibly be killed; and although I am Chief of Okuni, I have no power in Chief Kaku's town, and should not be able to help you. As you are my only child, I do not want you to marry this stranger, but I want you to remain at Okuni with me."

'Ndere then answered her parents as follows:—"I have always refused, up to the present, to marry all the men you have asked me to marry, but I am going to marry this man. You must therefore hand me to Kaku's son as his wife, and I will go off with him to his country. If you refuse to do this, I will go outside into the bush and hang myself."

Her parents tried their best to persuade 'Ndere to change her mind, but she was obstinate, and continued to threaten to hang herself if they refused to do what she wanted; they therefore left her until the next morning.

When the morning came, the python went to Chief Kekong and asked him for his decision with regard to his daughter. The chief called 'Ndere to him and asked her what her wishes were on the subject. 'Ndere said, "I am willing to marry this young man, and will go with him to his country."

The python then sent the small boy who had come with him to Chief Kaku, asking him to send the dowry, and after a few days the boy returned, bringing with him rods, cloth, camwood, and palm-oil. The chief then handed his daughter to

the python, and after she had been rubbed all over with camwood and oil she was taken to the python's room. She was then circumcised and kept in a room for three days; after that she was able to walk, so 'Ndere told the python that she was then willing to go with him to his country, and the following morning they set off from the town, walking very slowly.

It was not until after they had walked for two days that they reached Chief Kaku's town, and when he saw them he was so glad that he at once had a goat killed in front of 'Ndere and sprinkled the blood over her feet. The chief then had a plentiful supply of food brought, which was given to the python and his wife, and a room was appointed for their use.

When the evening came, all the men and women were called together to dance and sing, the chief giving them plenty of palm wine to drink and doing everything he could think of to show 'Ndere that the python was his son. As soon as the play had commenced, Chief Kaku told the python to come to his house, so that 'Ndere was left in the house which had been set apart for the use of her husband and herself. The chief then asked the python to return all the different limbs and other parts of the body which he had borrowed from the different young men of the town as he had promised to do. But the python begged to be allowed until midnight before he returned the things he had borrowed, saying, "My wife and I have only just arrived, and it would be a shameful thing if I have to join her crawling on my belly." The chief agreed to allow the python until midnight, and the python then went off to join his wife in their house.

When midnight came the python got up and went to the chief's house and returned the different portions of the young men's bodies which he had borrowed. He then returned to 'Ndere in his natural form of a python, but when she saw him she denied that he was her husband. During the remainder of the night the python tried to convince 'Ndere that he was the man she had married, but she sat up the whole night and refused to have anything to do with him.

As soon as it was light 'Ndere went with the python to the chief's house, and asked him whether the python was his son whom she had married. The chief answered her that the python was his son, and that she was his wife. He also said that his son was going to return to Okuni the following day, and that she would have to accompany her husband. 'Ndere was not at all pleased to see her husband going about on his stomach, and refused to sit near him all the day. When night came she went into a separate house and would not let the python in.

That night Chief Kaku gave orders to four of his young men to arm themselves with sharp matchets, and to lie in wait on the road to Okuni. He told them to kill the python and to bring 'Ndere back to him. This the young men promised to do, and set off before it was light, telling no one where they were going.

After the python and his wife had had their early morning food, they started off for Okuni, but when they arrived at the first water outside the town where the road branched off to the farm, the python, remembering that 'Ndere had refused to marry Chief Kaku, thought it very probable that the chief would cause him to be

waylaid and his wife taken away from him. He therefore determined to follow the farm road, which, although much longer, he thought would probably be safer; he thus missed the four men who were lying in wait for him.

Towards the evening the four young men returned to the town and reported to the chief that 'Ndere and her husband had not passed along the road which they were guarding. Chief Kaku then guessed that they must have taken the farm road, and had probably arrived safely at Okuni. Although the python had escaped the trap which the chief had set for him, he had no intention of letting him go, and now that he had seen 'Ndere again he was more determined than ever to possess her for himself, and at once began to plan how he should kill the python and induce 'Ndere to marry him. As he could not send his young men to Okuni to kill the python and take 'Ndere away by force, as that would mean war between the two countries, for which he was not prepared, seeing that the Okuni people were very powerful, he determined to wait and lay another trap for the python. The chief knew that 'Ndere was very dissatisfied at having a snake as a husband, and would probably be glad to marry him, although he was rather old, rather than continue to live with the python, providing the python could be got rid of. He therefore decided to wait until the dry season came round, when the python would go to his farm, and might be killed without causing any trouble. But the first thing he had to do was to get 'Ndere to agree to come to him, so he sent off two of his young men to watch the python's house, and told them to pretend they came from a distant country. He sent messages by these men to 'Ndere, telling her to do everything her husband told her to do, and that when the time arrived for making the new farms he would have the python killed, and she could then come and marry him.

The young men went to Okuni as they were ordered, and, after watching for some time, at last met 'Ndere alone at the spring, where she was getting water, and gave her the messages from the chief. 'Ndere, who hated the python, agreed to help, and said she would be glad to marry anyone who would get rid of the python; so the young men returned and told the chief what she had said.

When the time arrived for making the farms, the python took all his people out into the bush, but as they had no matchets or arms to use them with, all they could do was to roll themselves about in the grass and then burn it. Every morning when the python and the rest of his people went to the farm, 'Ndere followed later, bringing the foo-foo and soup in calabashes. The python would not allow her to go so far as the farm, as he told her she was such a fine girl that if the other pythons saw her they would certainly be so envious of him that they might kill him in order to get her for themselves. He therefore showed her a place where she was to bring the food; here he had made a string of snail shells hung on sticks, and told 'Ndere to rattle them when she brought his food, and that he would come to her. The first day the pythons went to work on the farm 'Ndere brought the food and rattled the snail shells as she had been directed to do, and very soon afterwards the python came and took the calabashes away to the place where they

were working, telling 'Ndere to wait until he had finished eating. When he had eaten all the food he returned to the place where he had left his wife, and found her waiting for him. He then said, "My good woman, you have done well, you hear my voice properly," and having given her the empty calabashes, 'Ndere returned to her home.

This was done for two days, and on the third day 'Ndere said she would like to go to the farm to see the people working, but the python would not let her, so she sent a word to Chief Kaku that the python went to the farm every day. The chief then sent four of his young men, who hid themselves at the place where 'Ndere brought the food for her husband. When she had shaken the string of snail shells, the python soon appeared, and the men who were ready sprang up, whereupon 'Ndere ran away, in order to deceive her husband. The four men then attacked the python with sticks, and soon killed him; they then cut off his head and his tail, and carried them back to Chief Kaku, leaving the food on the ground where 'Ndere had placed it. The other pythons who were working on the farm, missing their companion very soon, went to see what had become of him, and found his dead body with the head and tail missing, near the food. As they could not discover who had killed the python, they met together and decided that for the future they would not make any more farms or live in the towns, as the men were jealous of them on account of the python having married 'Ndere. They therefore now live in the bush and hide themselves.

When 'Ndere appeared before Chief Kaku, he received her quite calmly, without any feasting or dancing, as he did not wish his people to suspect that he had murdered her husband. But after a few days had passed, Chief Kaku sent privately to Chief Kekong and told him that he had caused the python to be killed, and intended to marry 'Ndere. He also sent a large amount of dowry to the chief. Now in Chief Kaku's country there was a stream full of cat-fish (Akpambi), but no one ever caught them, and when the people went to the stream to get water the fish would look at them without any fear. 'Ndere, hearing of this, went to the stream with a basket, and the fish seeing her, came close, so she began to sing softly to them, when more fish came. Then 'Ndere caught two of the fish with her basket, and took them home and cooked them for food, but none of the girls in the house would eat them, as they all said that if they did so they would die. 'Ndere, however, was not afraid, and eat the fish, which she found to be good food, and the soup was very sweet. She also took some to Chief Kaku, and said, "If you love me, you will eat my fish; but if you refuse, then I shall know that you do not care for me, and I shall not marry you, but will return at once to my father at Okuni." But the chief said, "No one ever eats that fish, as it has a smooth skin and is part of the water ju-ju. If anyone eats that fish, he will surely die." Then 'Ndere said, "Yes, my parents also will not eat this fish, but there is always one man who starts back first from the farm, and then the other people follow. I have eaten the fish and found it good, and have not died. If you eat it with me you will not die, and if we live to see the next sunrise to-morrow, all the

people will follow our example and will eat the fish." The chief then agreed, and said, "I will eat the fish with you, and if we die we shall be treated as husband and wife in the spirit." They then sat down together and eat the cat-fish.

When the chief had finished his share he prepared himself for death, and having called his people together, told them what should be done in case he should die. 'Ndere and the chief then retired for the night, and the chief slept quietly, without any trouble, until the morning. When he woke up and found that he was quite well, he sent 'Ndere out again with her basket to catch more of the fish, as the soup was so sweet. So 'Ndere went down to the stream once more and caught a lot of fish, which she brought back to the house and cooked as before. Then the chief called his friends together, and told them about the cat-fish and what good food it was. When the people heard that the chief had eaten the cat-fish and had not died, they thought they would like to try some for themselves, so they all had some of the fish which 'Ndere had cooked. When they had eaten it they found it so good that when they returned home they at once sent their wives out with baskets to catch some of the fish. And thus it became the custom for the women to go out in the dry season with their fishing-baskets to catch the cat-fish. This custom was started by 'Ndere.

Told by Ennenni, an Okuni woman.—[E.D., 5.1.11.]

XXXII.—HOW AGBOR ADAM BROKE THE HUNTING LAW OF OKUNI, AND HOW HE WAS PUNISHED.

In the dry season, many years ago, Chief Akum Alobi of Okuni ordered all his people to go out hunting. They were to surround a certain portion of the forest and set fire to the bush, then, as the animals came out, they were killed. At the same time, the women were sent to bale out the pools in the streams and to catch the fish.

The hunting law was that, during the hunting time, the men might eat the meat of the animals they killed, but they were not allowed to eat any fish, and the women might eat fish only, and not eat any meat from animals killed hunting.

While the hunting was going on, a man called Agbor Adam went to his wife, Iza Kakem, and asked her to give him some fish to eat, as he was tired of nothing but meat. The woman refused to do so, saying that the hunting law was so strong that, if they broke it, they would certainly be killed. But Agbor Adam, seeing that there was no one within sight, told his wife that it would be quite safe, as no one would know, and that, if she gave him some of her fish, he would give her one of the animals he had killed. The woman then gave her husband a fish, and he told her to go to the place where he kept the animals he had killed and take whichever she fancied. So Iza Kakem, having looked over all the animals, selected a monkey, and took it to the bush shelter where she was sleeping, and cooked and eat it. Her husband also eat the fish.

Now, all that had passed between these two people had been observed by a bird called Aictor, who was sitting in a tree and could see everything that happened.

Aictor was a native of the Ingor country, and could not speak the Okuni language, and, at that time, the Okuni people could not understand Ingor, as they were not on friendly terms with them, so that, when the bird sang in the Ingor language, no one could understand what he said.

After Agbor Adam had eaten the fish, he returned to the hunting shelter, where the men were all sitting down, not noticing that the bird had been following him all the time.

Aictor then perched himself on the chief's shoulder, and called out in the Ingor language, "Agbor Adam, Agbor Adam, you have broken the law made by Chief Akum Alobi between hunting-men and fishing-women, and you know that whoever breaks this law will be killed."

Aictor shouted so loud that the men, who had never heard a bird talking in their hunting camp before, began to ask among themselves what he was saying, but as they did not understand Ingor, they could not tell one another. They could only hear Agbor Adam's name being called out. They therefore went to the chief and asked him to tell them what the bird was saying, but even the chief himself was unable to explain, and told the men not to trouble about what the bird said, but to continue with their hunting, and that when they returned to the town he would call upon the lot caster for an explanation.

The men then went out hunting again, but all day long Aictor followed them, calling out Agbor Adam's name, and saying he had broken the law.

When the hunters returned to the camp in the evening, they cut up the animals which had been killed during the day, and placed the meat in the smoke of the fires to dry. The skins were pegged out on the ground, and covered with wood ashes.

Later in the evening, the chief called Agbor Adam to him, and asked him if he could explain what the bird had been saying, but he could not do so, and said he would like the lot caster to be consulted when they returned to Okuni. The chief agreed, and said that they would all go back in three days' time.

Early the next morning, Aictor perched himself on the topmost branch of the highest tree in the hunting camp, and started to call Agbor Adam's name as loudly as he could. This so frightened Agbor Adam that, while the other men were hunting, he withdrew himself quietly from the party, and, having found his wife, told her that the whole of the previous day the bird had called his name and had started to call him again that morning. Agbor also said he was so frightened that he had come to ask her to run home with him, and he would then consult the lot caster as to what should be done before the chief arrived, as he felt certain the bird must have seen what they had done and would tell everybody.

His wife then began to pack up her smoked fish, but, before she had finished Aictor came and sat on a tree near to where they were standing, and called out

"Agbor Adam! Agbor Adam! Yesterday I caught you breaking the chief's hunting law by eating fish, and now I find you running away from the hunting party."

Although Agbor Adam could not understand what the bird said, he suspected something of the truth, so, having fitted an arrow to his bow, he aimed at the bird, thinking that if he could only kill him the trouble would be finished, but Aictor flew away.

When Iza Kakem had packed the fish into a load for carrying, her husband helped her to place the load on her head, and they started off with the woman in front, Agbor Adam following close behind.

They walked on for some distance, until they arrived at a stream called "Keruba Ketor" ("deep hole, near the town," a place where women wash their bodies) and then Agbor suggested that they should rest for a while and wash. The woman placed her load in the forked branches of a tree near the stream, and, stepping into the pool, commenced to drink out of her hands. She had not finished drinking when they heard the bird calling out, "Agbor Adam! Agbor Adam! You are running away, but you will be found out." When Agbor heard the now familiar voice of the bird, he looked round everywhere, but, as he could not see Aictor, he was frightened, and told his wife to pick up her load at once. Then they waded across the stream and began to run. They continued to run until they reached the second water, called "Ogboga Kedegha" ("the water with deep places"). Here the woman said she was going to wash, as she was so hot and tired. Aigbor also said he would wash, so they took off their cloths and stepped into the water, but they had only just started to wash themselves when the bird called out again, "Agbor Adam! Agbor Adam! Now you are half-way home, and, if you do not kill me, you will be found out."

Both Agbor and his wife were now thoroughly frightened, and, jumping out of the water, snatched up their cloths, and ran naked along the path until they reached the shade of a large tree, where they stopped and tied their cloths on.

Then the woman began to abuse her husband, saying, "You have been the cause of all this running and trouble," but Agbor told her that when he eat the fish and broke the hunting law he never thought he would be found out.

They then started off again, and walked as far as the third water, called "Ofat elikatt," ("the slippery water"; so called because the stream runs so fast over the stepping-stones that it causes a person's foot to slip).

Having rested for a little while, they started off again, but had only gone a few steps when the bird once more attracted their attention by calling Agbor's name. This time Aictor was saying, "Turn round and look at the little stream as it will be for the last time." As they did not understand what the bird said, they started off to run again, and did not stop until they reached the small stream quite close to the town, which is called "Ezi Ifom" ("the water where the cows drink").¹

¹ The four streams mentioned in this story are still called by the same names, and are well known to the inhabitants of Okuni.

Here at last they managed to wash without any interruption from the bird, and when they were ready they walked on into the town, which they found almost deserted, as all the men and women were absent hunting and fishing.

When they arrived at their house, however, they found that Aictor had got there before them, for they saw him sitting on the top of a palm-tree, and when they came near they could hear him calling out, "Agbor Adam! Agbor Adam! Here shall I stay in the town until Chief Alobi and the hunters return, when I will tell them that you have broken their hunting law and you will be killed."

Agbor and his wife then ran into their house and shut the door carefully behind them. Agbor told his wife that when night came he would go and get a supply of food, but that she was not to let anyone in and not to answer anybody who called. He also said that when he got food he would return, and that if there was no one about outside trying to catch him, he would knock at the door and she could then let him in.

During the next two nights, Agbor went out as soon as it was dark and got as much food as he could into the house and then fastened himself securely in.

When the chief returned to the town with his hunters, he sent some men to call Agbor, but although they knocked at his door for a long time and called both Agbor and his wife by name, they received no reply.

When the morning came, the chief sent for the animals to come in, and, as the elephant was the biggest and strongest, he chose him. He then told the elephant that he was to get hold of Agbor Adam, but he did not wish him to be killed, as he only wanted to find out why the bird Aictor had been calling his name and why he had left the hunting party. So the elephant went to Agbor Adam's house and, having broken the door open, dragged him out with his trunk, and brought him before the chief.

Directly Aictor, who was sitting near the chief on a palm-tree, saw Agbor, he began to call his name, and said he had broken the hunting law.

As no one could understand the bird, the chief sent to Uman compound for a woman named Iman, who was a native of Abijon, and could, therefore, speak Ingor.

When she arrived, she told the chief and the people what the bird was saying, which was "Agbor Adam! Agbor Adam! Chief Alobi passed a law that women should not eat animals killed by the men in hunting, and that the men should not eat the fish caught by the women. But your wife eat a monkey which you had killed and you eat a fish caught by your wife, and then, when I called your name, you ran away with your wife and left the hunting party, but I followed you all the way, and although you tried to kill me, I am here to give evidence against you, as I promised."

When Chief Alobi heard this he rose up in anger, and stamped his foot on the ground, saying, "Surely Agbor Adam shall die this day. For, first of all, he disobeyed my hunting law, and then he deserted the hunting party. Is there anyone present who does not agree?" But no one answered.

Then Chief Aboli pointed to the palm-tree on which Aictor was perched, and told Agbor Adam that he should be hanged there, but, first of all, he should climb up and down the tree six times, and when he got to the top for the seventh time he should place his head in a noose and hang himself.

When Agbor's wife heard this, she ran and threw herself at the chief's feet, and, beating her breasts and tearing her hair, she implored him to spare her husband, but the chief walked away from her.

Agbor then climbed up to the top of the tree and came down again. This he did six times, but when he had got to the top of the tree for the seventh time, and was just going to hang himself, Chief Ossima 'nkom of Yammi appeared, and called upon him to stop, saying, "I am the oldest and biggest chief in the town, and am going to beg for you."

He then went to chief Alobi and said, "If a man kills another man he should be hanged, but if he breaks the hunter's law he disobeys a chief's order; he should be fined and not killed, and I think 260 rods would be a proper fine."

To this Chief Aboli agreed, and thus Agbor Adam's life was saved, so he climbed down the tree again and paid the fine.

From that time the people who disobeyed a chief were made to pay a fine in tombo, goats, or sheet, according to the order.

Told by Ennenni, an Okuni woman.—[E.D., 6.1.11.]

XXXIII.—HOW ESSAMA STOLE HER FATHER'S GOAT IN THE FATTING-HOUSE,
AND HER BROTHER WAS PUNISHED FOR IT.

In the olden days at Okuni, when the women were circumcised, they were kept in the fattening-house for a long time and given plenty of food to eat. There was a wealthy chief at that time living in Okuni, called Okim. He had a daughter named Essama and a son called Ode. The chief was very fond of both his children, and when Essama grew up he bought a male goat and had it cut to make it grow bigger, so that when his daughter was circumcised and kept in the fattening-house he would be able to give her the goat to eat. Both the goat and Essama grew up together, until the time arrived for the girl to be circumcised and kept in the fattening-house. Then Chief Okim told his son Ode that he was to be his sister's attendant while she was kept in the house, and that he was to look after the goat.

Essama stayed in the fattening-house for several months, until one day several of the girls of her company came to visit her. As she had nothing to give them to eat, she at last thought of her father's goat, which was being kept for her, but she dared not kill it while her brother Ode was in the house. She therefore sent him down to the river with a basket, and told him to fill it with water and bring it back to her. Ode did as his sister told him and took the basket down to the river,

but he found that the water ran out of the basket almost as quickly as it went in ; he therefore remained at the water-side some time. This gave Essama a chance to kill and cook the goat, which she ate with her company. Essama reserved a leg, some of the soup, and a yam, which she placed in a pot and hung over the fire to keep warm for Ode when he returned from the river.

It was late when Ode came back to the house, and he told his sister that he was sorry he could not fill the basket with water. He then asked her where the goat was. Essama replied that she had not seen the goat walking about anywhere since he had gone down to the river, and advised him to search everywhere for him. Ode did so, but failed to find the goat. When he came back and told his sister, she pointed to the pot and said, "There is your food," so Ode took the pot down, but as he did so some of the soup fell over him out of the pot, as it was quite full. He then sat down and began to eat. While he was eating, his father returned from the farm, and, missing the goat, asked Ode what had become of it. When he heard that the goat could not be found; the chief made a great palaver with Ode, who began to cry. His father then said he was convinced that someone must have stolen the goat, and that all his people, including his son and daughter, would have to go through the ordeal of crossing over the river on a rope, to find out who had stolen the goat. So the next day all the people assembled, and the spider was called upon to settle the palaver, as he was the chief man who settled these trials.

The spider went across the river, spinning his web as he went, and then returned to the side where the people were standing. The spider then told each man and woman to say before they started to cross the river, "If I stole Chief Okim's goat, let the rope break with me when I get to the middle ; but if I am not a thief, let me cross over in safety."

One after the other the people crossed over the river on the spider's web quite safely, until at last there were only left Essama and her brother. Ode went before his sister, and when he reached the middle of the river the web broke, and he fell into the water, disappearing at once.

The chief then began to lament, saying his goat had been stolen, and now his son was drowned. He then told the people to go into the river and try to recover Ode's body. The young men at once dived in and searched everywhere, but could not find any trace of Ode.

As his son had been drowned, the chief would not allow his daughter to cross the river, and returned home with his people very sorrowfully. Chief Okim then ordered his people to tie up a bundle in a cloth to represent his son, and all people were ordered to mourn. A deep grave was then dug, and ten men were killed to accompany the Chief's son to the spirit-land. The bodies of the ten men were then put in the grave, and the bundle representing the dead Ode was placed on top. The grave was then filled in, whilst drums were being beaten and farewells to the chief's son were being shouted by the people. Several goats were killed, and a big feast was held, and the chief commanded all people to mourn for one year.

When the year of mourning was over, Chief Okim decided to build a new house, so he sent his boys to the river-side to get tie-tie. While they were engaged in drawing the tie-tie from the trees, one man named Oyonga heard a voice calling out, "Who is drawing the tie-tie there?" He stopped pulling and looked round everywhere, but as he could not see anybody, he went on pulling again at the tie-tie. The voice then called out again, saying, "Tell my father to bring a white goat, a white ram, a white cock, and a white chicken to the river-side and sacrifice them to the river ju-ju, and tell him that if he does this I shall be set free." Oyonga then asked the voice who it was speaking, and the voice replied, "I am Ode, Chief Okim's son who was lost, as when I took the pot down some of the soup made from my father's goat, which my sister had stolen, fell over me, so that when I tried to cross the river on the spider's web it broke by the ordeal and I was lost in the water."

Oyonga then ran back to the town and told the chief what he had heard. When Chief Okim heard what Oyonga had to say, he was vexed, as he did not believe him, so he ordered him to be tied up to a tree and given fifty lashes. Oyonga pleaded with the chief in vain, and he was flogged.

When Oyonga had sufficiently recovered from the flogging he had received, he begged the chief to go with him to the river where he had heard the voice; at first the chief refused to go, but after much persuasion he consented. When they got to the place Oyonga pulled at the tie-tie, and the voice at once called out, "Who is pulling there? Have you told my father to bring the white goat, ram, cock, and chicken to sacrifice to the ju-ju?"

When the chief heard his son's voice he went back to the town and got all the animals and birds as quickly as possible, and having brought them down to the water-side, sacrificed them to the river ju-ju. When the sacrifice was completed, the chief told all his young men to go into the river with a net; in case his son should not be able to get out of the water, they could then fish him out.

Very shortly the river ju-ju threw Ode up, and he tried to swim, but one of the men in a canoe pulled him out of the water and brought him to the bank. The people then beat drums and escorted the chief and his son back to the town, singing as they went.

As soon as they arrived, the whole of the townspeople came out with presents of various articles and gave them to Ode. Chief Okim then gave a great feast, and killed many cows and goats, and there was a big play and dancing in the town. When the play was over Chief Okim asked his son what he had found out while he was with the river ju-ju, and Ode replied that the river ju-ju made him understand that it was his sister Essama who stole the goat, but, as the ordeal found the scent of the goat on him, he disappeared in the water. Then Chief Okim called out Essama's mother and told her what her daughter had done, nearly causing him to lose his son altogether. The chief and his wife had a quarrel, which ended in his fining her 1,200 rods, which was the price of a slave, and said that the whole of her family would have to help to pay. The rods were brought to the chief, and half the amount was given to Ode. The people then decided that it was

because Essama was kept so long in the fattening-house which caused her to kill the goat, and they agreed that for the future girls should only stay in the fattening-house for a few days, as they would then not be tempted to steal and bring shame upon their families.

Told by Ennenni, a dancing-woman of Okuni.—[E. DAYRELL, 14.1.11.]

QUOMODO EVENIT UT PENIS PRIMUM CUM VAGINA COIIT.

Penis autem olim rure solus habitabat, haud procul a Testiculis, amico ejus, qui magus erat valde peritus, atque fundum proximum incolebat. Ultra tamen praedia Penis villam parvam habebat Vagina. Penis forte ad villam Vaginae vagatus, et fame afflictus, illam palmarum nuces, quas nuper in horto collegerat, rogavit, scilicet quod ipse totam diem in agro laborasset nec sibi cibum parare potuisset. Nec abnuvit Vagina, sed se pauperem esse dicebat, et Penem debitum reddere alio tempore oportere. Quo pacto Penis cum nucibus abiit. Paullo postea Vagina haud procul ab aedibus Penis ligna capite ferebat, et, debiti memor, domum ejus aggressa, "Esurio" inquit "O Penis, cum totam diem haec ligna collegi, nec mihi cibum parare potui. Redde igitur nuces quas debes." Penis tamen noluit, et Vagina iterum vehementius nuces postulabat; deinde, cum se nihil profiteri sentiret, ligna in terram irata deiecit, seque insuper prostravit. Unum autem e lignis quod peracutum erat Vaginam inter crura altius vulneravit, gravique dolore afflixit. Quod visum Penis aegre ferebat, atque ligno extracto et vulnere aqua perluto Vaginam domum duxit. Haec tamen interdum, magno dolore pressa, lamentari non desinebat, quod maxime Penem pigebat, qui eam penitus amabat, etiamsi nuces debitas reddere noluerat. Itaque Penis domum regressus servum jussit in villam Vaginae properare atque vulneri medicamenta adhibere. Quo facto servus, cum Vagina nihilominus inter gemitus vociferabat se vehementer dolentem sanari a Pene oportere, qui causa malorum fuisset, ad Penem regressus ea quae dixerat Vagina nuntiavit. Quae audita Penis diu meditatus statim ire amicum suum, Testiculos, consultum statuit, qui maxime sapiens diceretur. At Testiculi, de Vaginae vulnere certior factus, dixit Penem Vaginam sanare posse si verbis suis obtemperet; et Penis laetus se velle omnia facere quae necesse essent asseverabat. Eo autem tempore Penis nunquam erectus fiebat. Itaque Testiculi "Liquore" inquit "te implebo ita ut erectus fias; deinde i ad Vaginam teque in vulnus inserere; quo facto te paene foras extractum iterum atque iterum in vulnus impelle, dum tandem liquorem quo te implevi in vulnus vomes." "At si quidam" inquit Penis "inimicus mihi gladio instabit jam in vulnere condito, inopinantem interficere poterit." "Bono animo es" inquit Testiculi "ego enim a tergo vigilabo pro te ne quid infaustum accidat." Itaque Penis ad Vaginam properavit et omnia quae amicus jusserat perfecit. At Vagina medicinam sibi



FIG. 1.—CARVED WOODEN DRUM AT INKUM. (THE MAN-EATING DRUM.)



FIG. 2.—CARVED WOODEN TABLE USED IN JU-JU DANCES FROM INKUM.



FIG. 3.—STONE JU-JU AND CARVED WOODEN PILLAR: EGBO HOUSE IN BACKGROUND.



FIG. 1.—CHIEF INDOMA OF INKUM, SON OF THE POWERFUL CHIEF INDOMA, ABOUT WHOM SEVERAL STORIES ARE TOLD.



FIG. 2.—CHIEF INDOMA'S COMPOUND.



FIG. 3.—SKULLS IN HEAD CHIEF'S HOUSE AT ABRAGHA. THE CHIEF ALWAYS SAT WITH HIS FEET ON THE SKULLS. HE WAS THE HEAD OF THE INFAM JU-JU.

magnopere profuisse dixit, et Penem precata est ut omni quaque nocte veniret eodem modo vulnus sanaturus. Paucis itaque diebus Vagina convaluit, sed rima alta in corpore manebat. Ex eo tempore etiam Testiculi et Penis in uno juncti sunt, ita ut Testiculi, quoties Penis Vaginam videat, eum liquore implet per quem validus fit. At si quid incommodi Vagina habeat, vel alio sit qui vehementius rixetur, tum Penis erectus non fit, nec rimam intrare potest.

(Told by Ennenni, a singing and dancing girl of Okuni. May 18th, 1911.)

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DESCRIPTION OF THE TEST SPECIMEN OF THE ROSTRO-CARINATE INDUSTRY FOUND BENEATH THE NORWICH CRAG.

BY SIR RAY LANKESTER, K.C.B., F.R.S.

[WITH PLATES I, II AND III, AND TEXT FIGURES 1 TO 14.]

INTRODUCTION.

CORRIGENDA.

In the outline sketch Text-Fig. 5—and in the same drawing printed to overlie Fig. 9 in Plate III—the long lowermost line cut by the reference line marked K should be deleted. It merely marks the boundary of the cast shadow of the specimen. The true base line of the specimen is that immediately above it.

the big flint nodules of the chalk than was the Ipswich area, and it is therefore not surprising that eagle's-beak worked flints, similar to those found by Mr. Moir in Suffolk, have been found in the basal bed of the Norwich Crag. They were discovered by Mr. W. G. Clarke as long ago as 1905. About two hundred 'implements' were found by Mr. Clarke and Mr. Rye at Eaton, near Norwich, in a thin bed resting directly on the chalk, and topped by about 30 feet of pebbly gravels and sands. These topping beds were considered to be 'early glacial,' and the flints were classed under the vague term 'eoliths.' Later, in 1908 and 1909, implements¹ of the same type were found by Mr. Clarke

¹ The term "humanly-worked flints" would be preferable to "implements," since only a small percentage of these specimens from Eaton and from Whitlingham have a characteristic shape suggesting a "tool" or "implement."—*E. R. L.*, October, 1913.

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[WITH PLATES I, II AND III, AND TEXT FIGURES 1 TO 14.]

INTRODUCTION.

IN the present communication I propose to describe and to give very careful photographic pictures of a "rostro-carinate" flint implement—which is the most skilfully worked and the best preserved specimen of this class of implements that is known to me.

I propose to refer to this specimen of a "rostro-carinate" or "eagle's-beak" flint implement now and hereafter as "the Norwich test specimen." It was found by Mr. W. G. Clarke, of Norwich, in a pit at Whitlingham near that city in April, 1911, where he had previously obtained many other flints which, though much rougher than that here figured, are regarded by him and others as showing evidence of human workmanship.

I have myself visited Whitlingham in company with Mr. Clarke, and have examined a large number of these flints. The specimen now in question was sent by Mr. Clarke directly to Dr. Allen Sturge, of Icklingham Hall, who has kindly lent it to me.

In regard to Mr. Clarke's discovery of rostro-carinate implements near Norwich, I made the following statement in my memoir on this subject published in the *Phil. Trans. of the Royal Society*, Vol. 202 (1912).

"The Norwich area of the land surface was even better furnished with the big flint nodules of the chalk than was the Ipswich area, and it is therefore not surprising that eagle's-beak worked flints, similar to those found by Mr. Moir in Suffolk, have been found in the basal bed of the Norwich Crag. They were discovered by Mr. W. G. Clarke as long ago as 1905. About two hundred 'implements' were found by Mr. Clarke and Mr. Rye at Eaton, near Norwich, in a thin bed resting directly on the chalk, and topped by about 30 feet of pebbly gravels and sands. These topping beds were considered to be 'early glacial,' and the flints were classed under the vague term 'eoliths.' Later, in 1908 and 1909, implements¹ of the same type were found by Mr. Clarke

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beneath sands and gravels which were regarded by Mr. H. B. Woodward, F.R.S., as 'Upper Crag.' But little importance had been attached to these flints 'until Mr. Moir's first notification of his discoveries, and then,' writes Mr. Clarke, 'I began to suspect that Mr. Woodward might possibly be right in his description of the beds as Upper Crag. In October, 1909, I found the same type of 'implements' in the same position at Alderford Common (Swarfington), but the 'Geological Memoir'¹ (East Dereham, p. 15) showed the same divergence of opinion as to whether the overlying beds (Bure Valley gravels) were early Glacial or Upper Crag. Not until April, 1910, when I found the 'implements' at Whitlingham, beneath Crag beds (with shells), were my doubts removed. Mr. Moir had, however, previously authenticated his finds, and I have certainly no wish to reduce in any way the merits of his discoveries, which he prosecuted with far more zeal and perseverance than I did. It was not until his first notes on the subject appeared that the possibility of my specimens being Pre-Crag occurred to me with any force. Specimens of the Eaton 'implements' were placed in Norwich Castle Museum in April, 1909 (Mr. Walter Rye being the donor), and I have also given specimens to Leicester Museum, Yarmouth Tolhouse Museum, and to various private collectors."

I reproduce on the following page the figure (given in my memoir just cited) of one of Mr. Clarke's earlier-discovered rostro-carinate implements for the purpose of comparison with the comparatively "perfect" and skilfully worked "test" specimen figured in the present communication.

I do not propose on the present occasion to discuss the geological age of the "Norwich test specimen," to which I now direct attention. In fact I wish to leave that matter out of view and to ask those who have some knowledge of flint implements and of the natural fracture of flints to decide without prejudice or regard to its possible age, whether the flaking and shaping of this particular piece of flint is the work of man or whether there is—on the face of it—any remote degree of probability that it has assumed its present form through the operation of non-human fracturing agencies such as accidental exposure to frost or to great solar heat, the accidental impact of other stones propelled by waves or currents of water, or again through the accidental crushing of this stone by others during sliding movement of the strata in which it was embedded, or through the accumulation of a vast weight of ice or of sandy deposit above it, accompanied or not accompanied by lateral movement.

It seems to me that the only way in which we can hope to make any progress towards a common agreement in regard to the question of the human or non-human flaking of certain flints to which I have given the name "rostro-carinate" is by selecting the specimens which are most decisively in favour of the conclusion that their *form* is due to human workmanship. When once it is agreed that even

¹ Of H.M. Geological Survey of the United Kingdom.

one specimen is of human workmanship, we should proceed to the consideration of others of somewhat less convincing character and eventually deal with those which, though bearing indications of human fracturing sufficient in the opinion of certain

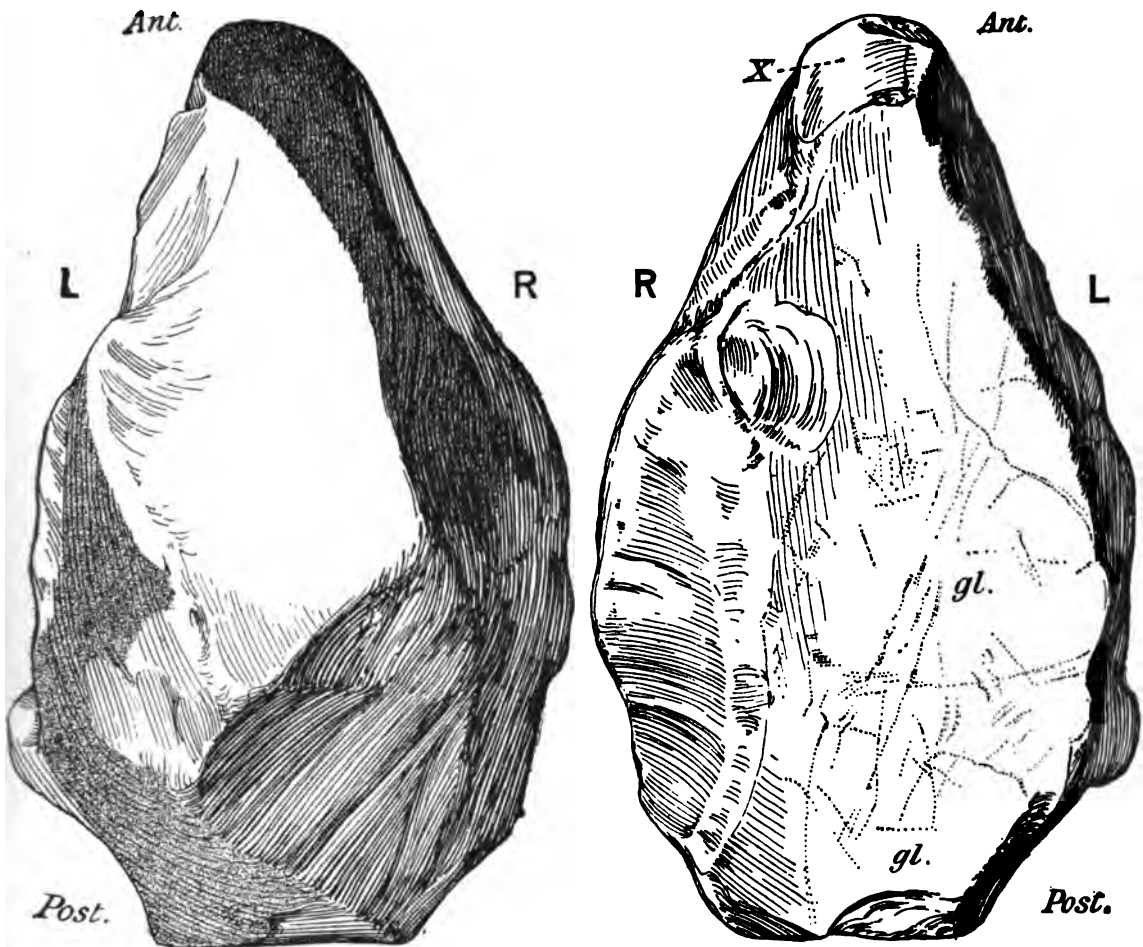


FIG. 1.

FIG. 2.

TEXT FIG. 1.—Dorsal view of a rostro-carinate flint implement from the “stone-bed” below the Norwich Crag; obtained with many others at Whitlingham, near Norwich, by Mr. W. G. Clarke. L, left; R, right side. The grain-tint indicates original unworked surface of the flint. Drawn of the actual size.

TEXT FIG. 2.—Ventral view of the specimen drawn in fig. 1. The special flat fractured surface behind the “beak” (which is very frequently seen in “rostro-carinates”) is shown, and marked X. The rest of the ventral plane is remarkable as being formed in great part by one fracture. It is very flat and smooth, but is scored by numerous glacial scratches, which are marked *gl.*

observers to turn the balance in favour of that origin, are yet not inconceivably nor with very great improbability ascribed by other observers to “accidental” non-human agencies of fracture.

In my paper on these flints published in the *Philosophical Transactions of the Royal Society of London*, Vol. 202, read to the Society on November 16, 1911, I described and figured a dozen implements of the rostro-carinate shape and several others from both glacial and sub-Crag deposits in East Anglia, which were of various degrees of "quality" as carrying conviction of their human workmanship to those who were new to the subject. It was advisable, in fact almost necessary, to give a variety of samples in such a preliminary memoir. And similarly the collections of specimens which have been exhibited to critical authorities desirous of informing themselves on the subject have included what one may call "poor" and "inconclusive" specimens, though necessary to the investigator as well as other more perfect and convincing examples.

I do not intend to "count heads" nor to cite a list of the names of those well-known experts in the study of ancient flint implements who have expressed their general agreement to the proposition that several, if not all, of the fractured flints called by me "rostro-carinate" or "eagle's beak" are of human workmanship. Such a list of names would include those of Sir Arthur Evans, F.R.S., Sir Hercules Read, F.R.S., Dr. Flinders Petrie, F.R.S., and the late Lord Avebury. There are, however, still some distinguished critics who have seen the collection studied by me which was made by Mr. Reid Moir and is preserved, partly in London at the British Museum and partly at the Ipswich Museum, and yet are apparently not convinced that there are in existence any rostro-carinate flaked flints of human workmanship. I have observed in discussing "unweeded" or "unselected" collections with some of these critics that they seize upon a doubtful specimen to which I attach no importance and base conclusions upon the imperfect evidence offered by it, whilst, perhaps unconsciously, they turn away from a better specimen or, as was the case with one of my visitors, rashly and abruptly pronounce, with dogmatic assurance, that the better specimen is "certainly of late palæolithic or even neolithic age." Mr. Reid Moir and I would have done well, had it been possible, to present for judgment in the first instance only the most convincing specimen then known to us, or possibly four of the best. I should have selected the rostro-carinates A, B and C figured under those letterings in my Royal Society memoir and the large flint (not a rostro-carinate) of nearly 9 lbs. weight, the first sub-Crag implement recognized as such by Mr. Moir, with a flaking of both faces at one end resembling Chellean workmanship (drawn in figs. 38, 39, and 40 of my memoir in the *Phil. Trans.*). Taken alone and without reference to their geological horizon, these specimens would, I believe, have been accepted by all experts as indubitably of human workmanship.

When my memoir was read before the Royal Society in November, 1911, I was not aware of the existence of the rostro-carinate implement, now called by me "the Norwich test specimen," found some months earlier by Mr. Clarke, of Norwich, at Whitlingham. I may say, before going further into the matter, that in my judgment it is not possible for anyone acquainted with flint-workmanship and also with the non-human fracture of flint to maintain that it is even in a remote

degree probable that the sculpturing of this Norwich test flint was produced by other than human agency. I am of the opinion that the probability that it was produced by human agency is so overwhelming as to constitute what is called "certainty." I entirely sympathize with those who refuse to come to a conclusion on such a matter until they have examined for themselves the actual specimen in question. Nevertheless I have taken great trouble to produce a series of the best possible photographs of the "Norwich test specimen" and to print them here with the greatest fidelity in order to persuade those who will only come to a conclusion after personally examining the thing itself that it is worth their while to take the trouble to do so.¹

II. DESCRIPTION OF THE NORWICH TEST SPECIMEN.

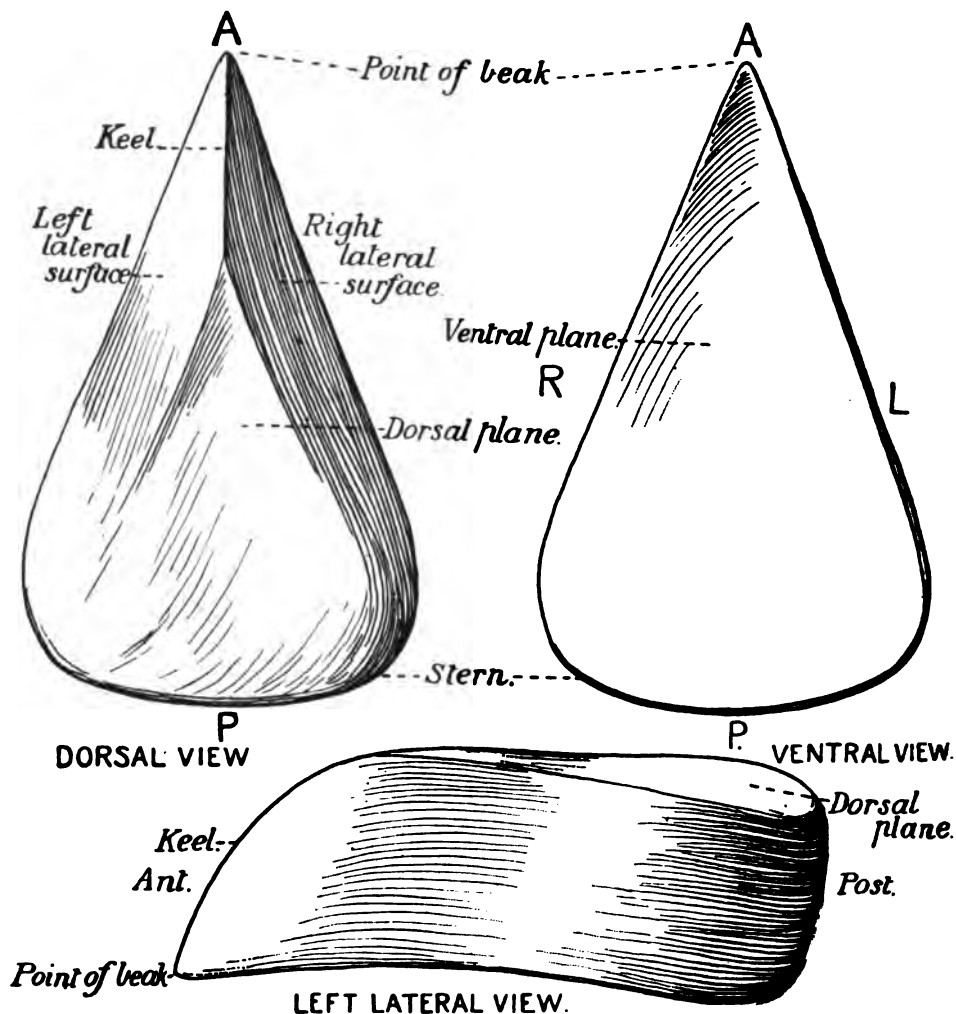
a. General Form.

In describing the Norwich test specimen, I shall begin with its general form. In order to emphasize the importance of this "general form," I reproduce here (Fig. 2) the "scheme" or "mental picture" of a typical "rostro-carinate" flint implement which I was led to infer, from the specimens obtained from below the Red Crag and Norwich Crag and in the mid-glacial sands of East Anglia, was that set before himself by the maker of the more or less successfully shaped rostro-carinate implements known to and described and figured by me. At the time when I published this "scheme," I had not seen or heard of the Norwich test specimen, but based my conception upon the specimens which I figured in the *Philosophical Transactions* at the same time. It will be seen that the general plan of form arrived at from the study of those less perfectly worked rostro-carinate implements, is realized with a very remarkable degree of coincidence by the Norwich test specimen. I ask the reader to compare this ideal diagram with the actual form of the Norwich test specimen shown in the plates accompanying this memoir.

The Norwich specimen, like the schematic diagram, is a bilaterally symmetrical figure with anterior (pointed) and posterior broadened extremity (stern). It tapers less rapidly anteriorly than does the ideal implement represented in the diagram and is in fact more truly "boat-shaped." In both we find that the ventral surface (the keel of the boat being uppermost or dorsal in position) is practically a perfect plane—formed by one cleaving blow or fracture. Parallel to this plane there is on the dorsal surface a small flat area in both the diagram and the Norwich specimen: I call it the dorsal plane or platform. Reaching forward from this, in both, is the "keel," or "carina," which separates the right and left slopes or sculptured sides (right and left lateral surfaces) of the implement. In the schematic drawing the keel is continued as a sharp edge to the extreme anterior

¹ The specimen (the Norwich test specimen of a rostro-carinate implement) has been temporarily placed by Dr. Allen Sturge in the Ethnological Department of the British Museum, Bloomsbury, where it can be examined by visitors.

termination of the implement, the converging lateral surfaces separated by the keel or ridge giving the anterior portion of the implement the form of a bird's beak. In the Norwich specimen the anterior third of the keel does not (as it does in many of these rostro-carinate implements) maintain the form of a narrow edge, or *arête*, but is somewhat widened by small chippings which have apparently been applied for the purpose of giving the anterior region a downward curvature and



TEXT FIG. 3.—Diagrams showing the ideal form aimed at by the makers of the rostro-carinate flint implements or "Eagles' Beaks" (*Becs d'aigle*). A, anterior; P, posterior; R, right; L, left.

(From the *Phil. Trans., Roy. Soc.*, May, 1912.)

symmetry somewhat resembling that of the corresponding part in the beak of an accipitrine bird or that of the "bow" of a rowing-boat. The keel (carina or *arête* separating the anterior areas of the right and left sides of the implement) is not exactly true to the middle line in the Norwich specimen. The workman's

blows, in removing large flakes from the right and left sides, have resulted in giving the main *arête* or keel a divergence to the left from the mid-line. It is not surprising that in such work the artist should fail to obtain the perfect symmetry which he desired, although he succeeded to an astonishing degree in approaching that ideal symmetry. The originally narrow and sharp portion of the keel reaching from the dorsal plane to the slightly broadened mid-region of the beak, is broken by numerous very small fractures (see Fig. 1, Plate I, and Text Fig. 4, Car.). These were probably represented by "trimming" fractures larger and more regular when first made, which have broken up into their present condition as the result of "weathering." Such attrition of an elevated *arête* is frequently to be seen in ordinary palæolithic flint implements from river-bed terraces and is probably due to the "development" (by thermal and chemical vicissitudes) of small flaws set up in the delicate projecting "*arête*" by the repeated impact of other solid objects.

The preceding survey of the general form establishes the interesting fact that the form and plan of the Norwich test specimen is a close realization of that of the scheme or diagram at which I had arrived by the examination of a series of comparatively rough and ill-made specimens of the rostro-carinate type *before the Norwich test specimen* was known. The confirmation of my theoretical ideal of the rostro-carinate implement by the actual Norwich test specimen subsequently brought to my notice, is to some extent an indication that the hypothesis of human workmanship which guided me in the interpretation of the rougher specimens was correct.

b. The Separate Flakings.

The sculpturing of the Norwich test specimen by a series of about forty separate blows, producing fractures and detaching flakes of several different sizes, but all designed and directed so as to give the final shape desired, can be followed by a careful study of the specimen. The outline figures reproduced in the Text Figs. 4, 5, and 6 will serve best for a brief enumeration of these several shape-giving "flakings." The same and other similar outline drawings are printed on transparent paper and attached to the photographic plates so as to overlie the several views of the Norwich test implement to which they serve as an index. We can distinguish three groups of flakings on this flint of different size and importance. The first group comprises only two flakings, that of the dorsal plane (D.P. in the outline figures) and that which forms the large ventral plane, occupying the whole ventral surface and shown in Plate I, Fig. 3. These two fracture-surfaces differ from the others in their nature and the character of the blow required to produce them. The gun-flint makers of Brandon, in Suffolk, and those who trim flints to form a flat surface when used for building a church-wall, have the art of cleaving large blocks of flint so as to give a nearly flat horizontal surface, with little or no trace of a bulb of percussion or conchoidal fracture. The makers of rostro-carinate flint implements often produced the ventral surface of the implement by such a blow. Sometimes, as in the Norwich test specimen, two such plane surfaces were

produced. I think it probable that in this case (and in others which have come to my notice) the flint-worker, having selected a good sound flint-nodule of first rate quality, freshly removed from the chalk, proceeded to break it by two great cleaving blows into a *tabular* form—giving him a sound piece some five inches long by three broad and of an inch and a half to two inches in thickness to work on. The upper and the lower surfaces of the “table” produced by cleaving fracture were approximately parallel and smooth. It is not improbable that he proceeded in this way with the large flint-nodules of the East Anglian chalk, because he or his tribe had in some earlier times started their art of flint-sculpture in a district where tabular flint or tabular chert was ready to hand, formed by Nature. Be that as it may, he prepared his “chunk” in a tabular form and thus produced the dorsal and the ventral planes, which we see in the Norwich test specimen.

The second group of flakings on the Norwich specimen are of large size, but differ essentially from the tabular planes in being slightly concave and showing conchoidal concentric ridges and valleys. The curvature of these conchoidal markings is easily determined, and shows that the centre of percussion was, in the case of these larger flakings, outside the area of the present mass of flint, that is to say the flakes must have been struck off when the piece of flint was larger and by blows which impinged on large outstanding portions of the block which have since been cleared away by other blows. In the outline Figure 4, the surfaces left by these large shaping fractures are marked A B C D H K (of which the surface L is probably a part) M (of which the deep concavity Co is probably the centre of percussion). In each case (excepting D, where it is doubtful) the *direction* of the propagation of the fracture from the centre of percussion is shown on one or other of the figures, by an arrow. The two great fracture-surfaces A and B were, when freshly made, only separated by a sharp *arête*, the “carina,” which is now broken down by smaller fractures and by “weathering” into a relatively wide path. The area marked I on the right side of the implement (shown in Text Figs. 4 and 5) seems to be part of an older surface which is much pitted and weathered.

EXPLANATION OF THE TEXT FIGURES 4, 5, 6.

Fig. 4.—Outline sketch of the dorsal surface of the Norwich test specimen.

Fig. 5.—Similar sketch of the right side of the same specimen.

Fig. 6.—Similar sketch of the left side of the same specimen.

D.P.—Dorsal plane: a fracture of the first order, which includes only one other, viz., that of the ventral plane.

A.—Left anterior lateral major fracture.

B.—Right anterior major fracture.

C.—Left posterior major fracture.

D.—Right mid-lateral fracture.

M.—Right posterior major fracture.

Co.—Conchoidal concavity in the fracture M.

N.—Irregular angular fracture.

O.—Area of irregularly pitted surface.

P.—Postero-lateral fracture.

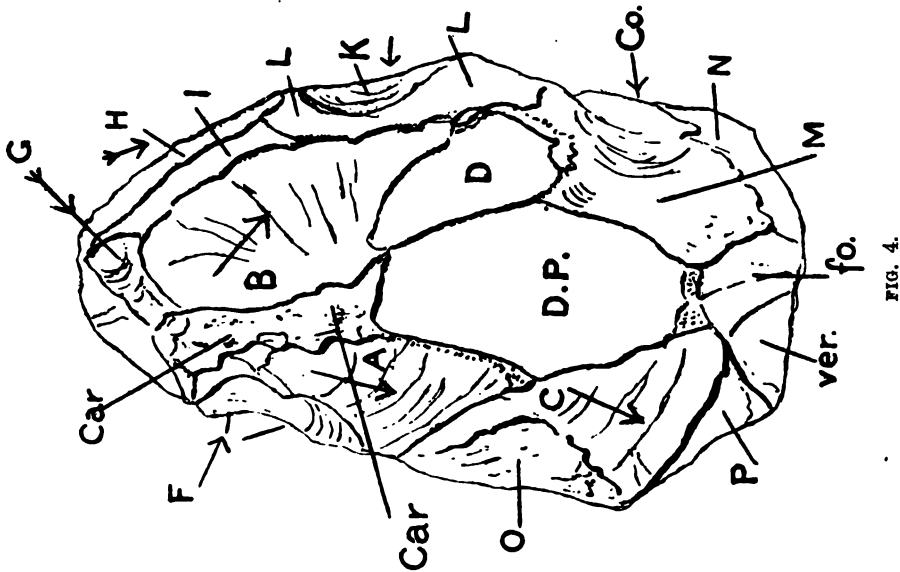


FIG. 4.

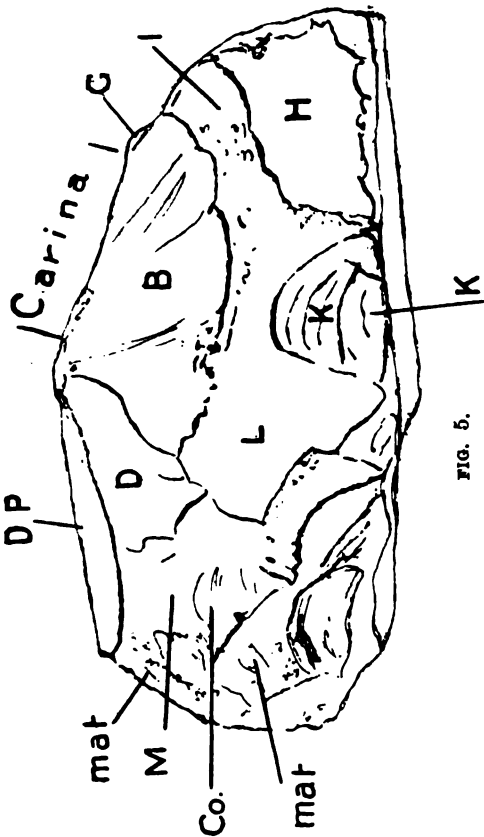


FIG. 5.

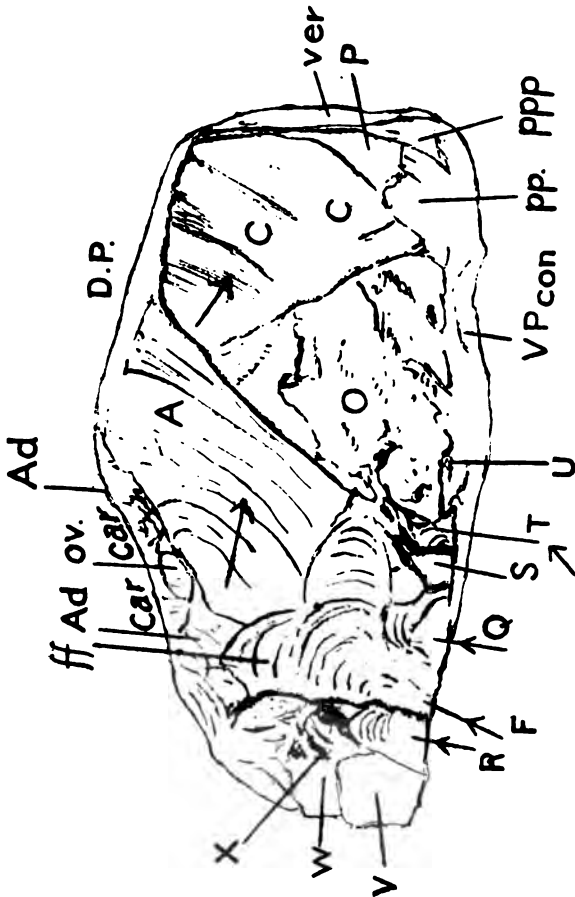


FIG. 6.

pp. and ppp.—Smaller "trimming" fractures adjacent to P.

VP con.—A small conchoidal fracture extending from the ventral plane. (See the same in Fig. 3, Plate I.)

F, f f.—A series of well-marked conchoidal fractures extending into the original area of the great conchoidal fracture A.

Q, R, S, T, U.—Small conchoidal fractures along the left inferior margin—produced in order to "trim" this region into final shape.

V, W, X.—Similar small trimming fractures on the left anterior surface of the beak.

car.—The broadened or trimmed and weathered carina or keel.

ov.—Small pit-like fracture on the left side of the carina.

Ad.—Similar small superficial fractures on the left side of the carina.

G.—Small trimming flaked-surface showing conchoidal grooving, and shaping the beak or anterior part of the implement.

H.—Right antero-lateral major fracture.

I.—A curiously pitted (weathered ?) surface between fractures G and H, not separated by an "arête" from the major fracture L.

K.—A strongly-marked marginal fracture of the right lateral surface, cutting into the major fracture L.

L.—Right infero-lateral major fracture, probably including the surface I and cut into by the marginal fracture K.

mat.—Roughened irregularly fractured surface to which granules of matrix are adherent.

ver.—Left vertical fracture of the posterior face or surface.

fo.—Deep chine-like vertical fissure (see Text Figs. 7 and 8).

The extended area which it occupied previous to the shaping of the implement was carried away by the flakes detached from the positions marked B, H and K.

Inferior in size to these, yet often well marked in area and due to individual chipping blows of no great force which have formed concave conchoidally ribbed surfaces, are the third group of flaked-surfaces—those near the beak and along the latero-ventral margins, especially abundant on the left side of the implement. They are marked F, ff; P, pp, ppp; Q R, S, T, U, V, W, X. They have been chiefly used in getting the anterior part of the left lateral surface into shape. Very well marked, with conchoidal ribbings indicating their centres of origin, are the small chippings lettered G, on the top of the "beak" to its right side, where the narrow carina is flattened and widened out by several small flakings.

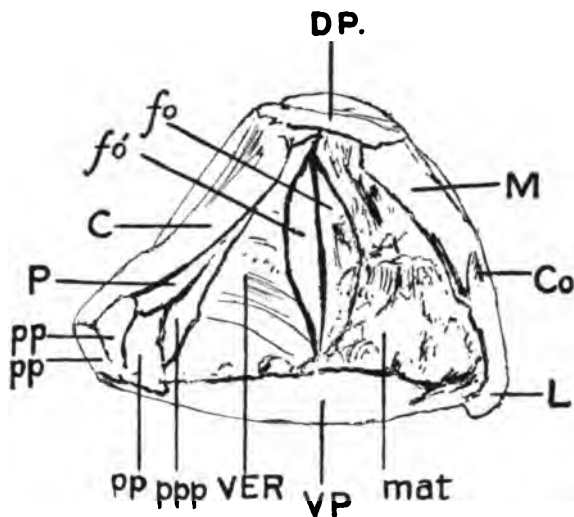
The region marked O on the left lateral surface of the implement is irregularly marked by small fractures and disintegrated. It owes its condition probably to the fact that the flint is at this part near the cortex of the original nodule. The region marked *mat* on the right lateral face has a thin layer of irregular sand-like granules adhering to it, such as is often seen in paleoliths from river gravels. The adhesion is probably due to a deposit of calcium carbonate, but I have not tested its chemical nature.

When we thus closely examine the fractures by which this piece of flint has been shaped, it becomes evident that they have been administered in definite order and that each and all have been directed so as to produce the symmetrical form and peculiar beak-like shape which it now presents. Not one of these fracture-surfaces can be regarded as "accidental" or as inappropriate to the realization of

the ideal rostro-carinate pattern. It is not possible (it seems to me) to entertain the supposition that these twenty-five distinct blows resulting in this special pattern or shape already recognized in other examples are due to "a fortuitous concurrence" and reciprocal battering of flint-nodules. The posterior face of the



TEXT FIG. 7.



TEXT FIG. 8.

TEXT FIG. 7.—Posterior face of the Norwich specimen, showing the deep median chink.

TEXT FIG. 8.—Outline diagram of the same. The reference letters are as follows :—

REFERENCE LETTERS FOR TEXT FIG. 8.

D.P.—Dorsal plane.

V.P.—Ventral plane.

C, M, Co, mat and L as in Figs. 4, 5, 6.

P, pp, ppp.—Small shaping fractures of the left posterior angle of the implement.

VER.—Large vertical fracture of the posterior face (the same marked *ver.* in Figs. 4 and 6).

This surface is the remnant of a very much larger flaked surface, the centre of percussion of which was an inch or more below the present ventral plane before the block of flint was reduced to its present size and before even the ventral plane had been "struck." This fact is indicated by the concentric waves of the surface being segments of a circle with a radius of at least two inches.

fo and fo'.—The two "banks" or converging faces of the deeply incised posterior vertical fissure or chine. This curious incision could not have been chipped out by small blows, but is the meeting line of two very large fractures caused by blows delivered on the flint when it was of much larger size and *before* the clearing away of the material which overlay the surface, VER.

Norwich test implement (Text Figs. 7 and 8) has a horizontal base-line which is at right angles to the long axis of the implement and is trimmed so as to be nearly upright by a large flake-surface on the left and smaller blows on the right. In the middle line is a deep upright cleft (*fo, fo'* in Fig. 8), which may very well have

been useful in helping to fasten the implement to some kind of handle or support by "catching" a cord or thong, but could not have been made in its present form and size, after the trimming into shape of this posterior face. In fact, the cleft in question must have been formed by the meeting along its sunk middle line of two very large fractures taken off when the block of flint was of much greater size and extension posteriorly than it is now. It is, I think, questionable whether such a singular valley or depression as this could have been produced, in this position and relation, by purposeful blows on the part of the flint-worker, and I am inclined to think that this cleft had been undesignedly produced in the first stages of trimming the original block of flint and was then taken advantage of and "worked up to" by the artist as a median posterior "chink" or "chine." If this be so, the important fact presses itself on our attention that this is *the only fracture* on the whole surface of the implement which does not form part of a pre-determined scheme of shaping to which every blow administered to its surface, and registered by the resulting flaked surfaces, was contributory. This strange cleft, though it may have been of use, could not have been produced deliberately by the flint-artist in its present relations after the "blocking out," or rough sculpturing of the implement, was complete.

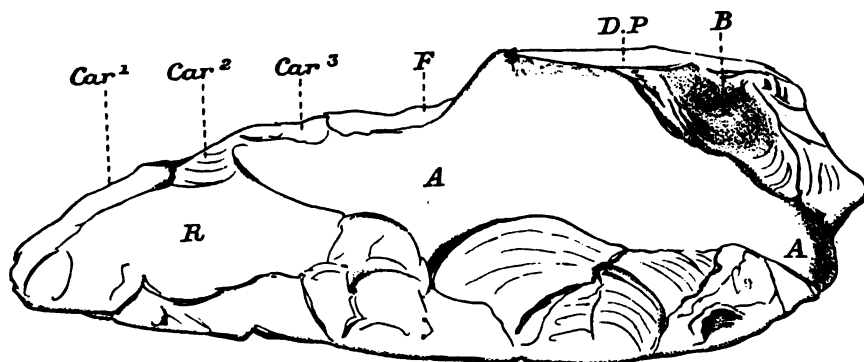
III. COMPARISON OF THE NORWICH TEST SPECIMEN WITH A SECOND SPECIMEN OF CLOSELY SIMILAR DESIGN.

The human workmanship of the Norwich test specimen is (I think) undeniable when that specimen is taken by itself. But it becomes definitely assured when we find a second specimen of a flint implement worked on the same plan. I give here text figures, of the natural size, of such a second specimen. It is an Irish specimen which has been placed in my hands by Mr. W. G. Knowles, of Ballymena; I will refer below to its *provenance*. It is more elongate than the Norwich specimen, the beak being narrower and finer. The great point of resemblance to which I would direct attention is the existence of the dorsal plane, D.P., and the ventral plane, V.P., as in the Norwich specimen. The similarity of the ventral plane in the two, struck by a single blow, is demonstrated by a comparison of Text Fig. 14 and Plate I, Fig. 3. The dorsal plane, marked D.P. in Figs. 10 to 14, as in the figures of the Norwich specimen, is not made absolutely by one fracture as in the Norwich implement, but is the result of two large horizontal fractures and a little trimming. The "dorsal plane" has the same relation to the carina (Text Figs. 10 to 14, *Car.*) in both, but a somewhat deep fracture, F., has cleared away the carina immediately in front of the dorsal plane, D.P. In front of F, we find the "carina" as a narrow ridge worked into shape by several small longitudinal fractures along the mid-line, *car*¹, *car*², *car*³ in the figures, recalling the fractured surface of the carina of the Norwich specimen. Some very bold flaking has shaped the left lateral surface. The large and long fracture marked A in Text Figs.

10, 11, 13, 14, takes the place of the two large fractures A and B of the Norwich specimen. Two large fractures, one on each side of the narrow tapering beak or rostrum (R on the left and Y on the right) are chiefly responsible for the form of that region, but numerous neatly made fractures have trimmed the lateral margins into shape where they meet the great ventral plane. These and the ventral plane,



TEXT FIG. 9.—Drawing of the rostro-carinate from Island Macgee, of the actual size, made by Sir Ray Lankester. The specimen is tilted so as to show the left side and the dorsal platform.



TEXT FIG. 10.—Diagram of the Macgee specimen in profile, left side. *D.P.*—Dorsal platform or plane. *F.*—Depression in front of it: *Car¹*, *Car²*, *Car³*, small flaking of the carina. *A*, *R*, *B.*—Large flaking of left side. Other flakings not lettered.

clearly shown in Text Fig. 12, need no further description. The curious dip, *F*, in the median line or keel in front of the dorsal plane, *D.P.*, is apparently not accidental (though perhaps the worker has accidentally made it larger in this implement than was intended), since we find also in the Norwich test specimen a slight concavity in the carinal line just in front of the dorsal plane (*see* the figures in Plates II and III, showing lateral view). This concavity would certainly have assisted the owner of the flint-implement in binding it by a thong to such a T-shaped handle as is used for mounting chipped stone weapons by some existing savages.

IV. MODE OF USE OF THESE IMPLEMENTS.

I am unwilling to complicate the discussion as to the human workmanship of these rostro-carinate flints by any digression as to the mode in which they may have been used. The very frequent (though not invariable) presence "in rostro-carinates" of a smooth, flat, ventral plane suggests that the implement may have been used as a "rubber" in dressing skins or bark or wood. At the same time the curved or

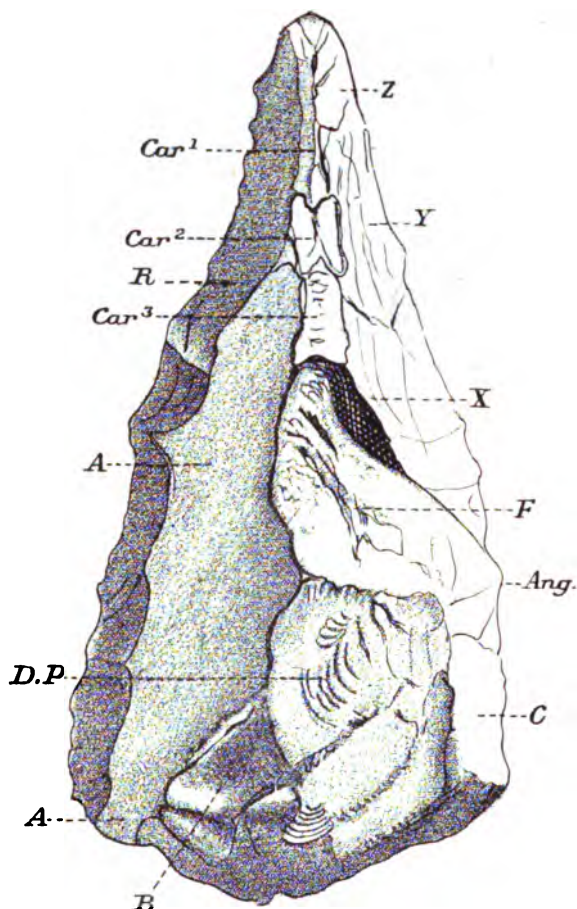


FIG. 11.

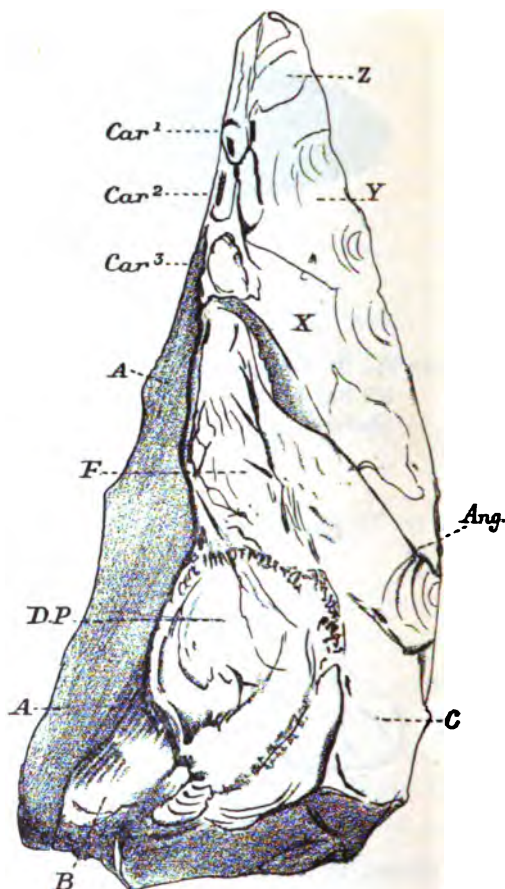


FIG. 12.

FIGS. 11 and 12.—Diagrams of the Macgee specimen seen from the dorsal surface. Fig. 12 rotated a little to the left. *Ang.* a prominent angle. The other letters are placed in order to facilitate the comparison of the diagrams, on the same flaking in each diagram.

nearly vertical anterior edge (carina) of the beak would make it useful, if mounted, as a hatchet or pick or hammer. Usually (though exceptions occur, for instance Sir John Evans' specimen from Lakenheath) the edge of the anterior part of the carina is not narrow enough to make it a cutting instrument, though the margins of the implement (where the lateral surfaces meet the ventral plane) are often sharp. It is obvious that when moved with the flat ventral plane downwards, with some

pressure along a piece of wood, some of these "rosto-carinates" would act very effectively as a carpenter's plane. They may have served all three purposes of rubber, plane and hatchet or pick in turn.

V. RARITY OF WELL-SHAPED ROSTRO-CARINATES.

It is a fact that both in the "bone-bed" beneath the Red Crag of Suffolk and in the "stone-bed" beneath the Norwich Crag, the number of well-shaped implements is extremely small. Whilst the number of oblong or block-like irregular pieces of flint, bearing fractures which are regarded by experts as due to blows struck by men, is very large (especially in the "stone-bed" of the pit at Whitlingham) we have only the one specimen, that here figured as the Norwich test specimen, from East Anglia which shows a high degree of skill in the shaping and symmetry given by the artist to his material. Two or three dozen specimens

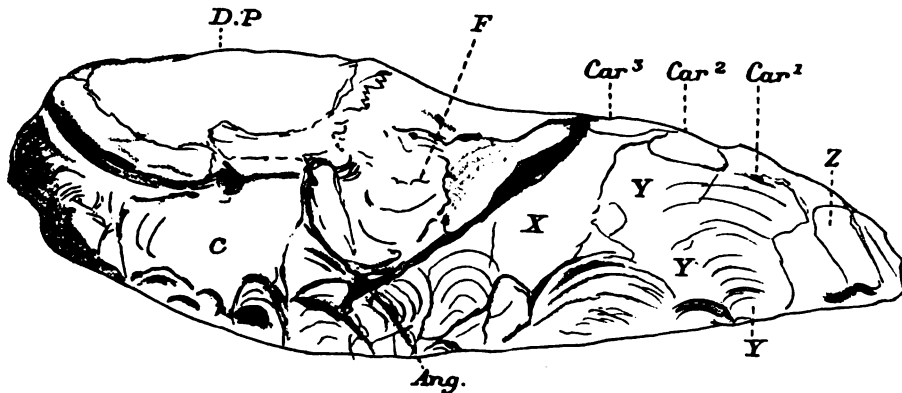


FIG. 13.—Profile view (diagram) of the Macgee specimen—seen from the right side. The letters are placed on the same flakings as in the other diagrams.

have been found and are preserved in museums (some figured by me (*loc. cit.*)), which show a definite beak-like shaping of one extremity produced by flaking and the similar production of a flat ventral surface. But though they are certainly definite implements of the rostro-carinate type they are not fine symmetrical things worked by a master's hand as is the Norwich test specimen. And with these are hundreds of roughly pyramidal and irregular "chunks" bearing the marks of fracture by heavy blows (especially abundant at Whitlingham). This combination of rare "good" and abundant "bad" implements can be explained if we suppose that in the localities where these have been found we have the remnants of ancient workshops in which the big chalk flints were continually being chipped into serviceable shape by the ancient workers, and that the fine, well-made, symmetrical implements were at once disposed of and carried off for use, whereas the third rate results and the irregular refuse, the work of "prentice hands," were left in quantity on the spot where they were made, and were not moved far from it by the invasion of the

Crag Sea. The same association of abundant inferior specimens of human workmanship, with a very few specimens such as that figured in Text-Figs. 9 to 14, is noticed in the deposit in the north of Ireland in which it was found.

VI. ISOLATION OF THE "ROSTRO-CARINATE" FROM OTHER TYPES OF FLINT IMPLEMENT.

The figures given in the present paper of the ideal and the two best-worked actual specimens of "rostro-carinate" flints are sufficient to show the complete

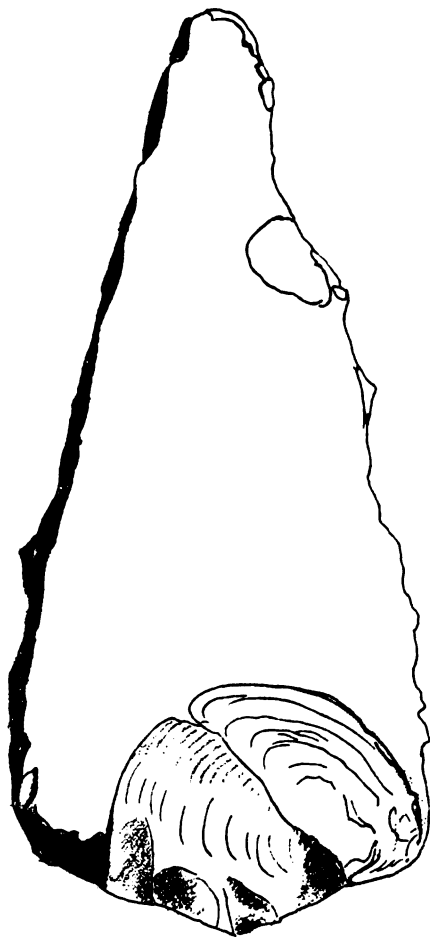


FIG. 14.—View of the ventral plane of the Macgees specimen. (Diagram.)

distinctness of this type—with its high median ridge and high-pitched sides like a roof—from the flattened Chellian, Ach-euillian and Moustierian types. There is no transition from the one to the other. They appear to have distinct origins and development. On the other hand, flint implements of definite rostro-carinate type, some of high finish, have been found by Mr. Reid Moir in the mid-glacial sands and again in the Chalky Boulder Clay of East Anglia. I have also received from Dr. Sturge specimens of flints of marked rostro-carinate design attributed by him, on account of blueish "patina" and other physical characteristics, to the neolithic age. They are identical in those features with neolithic flakes with which they were found at Icklingham, Suffolk. There is thus evidence of the occurrence of rostro-carinate flint implements in deposits of several successive ages, and it may be briefly stated here that the rostro-carinates have distinctive characters of form and workmanship in each horizon mentioned. They do not appear to be derivatives in the later from earlier deposits, as they are not water-worn and have in each case a distinctive "patina." On the other

hand, I have seen three *water-worn* specimens of rostro-carinates which were found in river-terrace gravels, and have been at once recognized as derived from older deposits.

VII. THE GEOLOGICAL AGE OF THE NORWICH TEST SPECIMEN AND OF THE IRISH SPECIMEN OF SIMILAR DESIGN.

The human workmanship of the Norwich test rostro-carinate specimen will now be admitted by all "prehistorians," but some (I do not doubt) will be found to contend that it does not come from below the Norwich Crag. I have no doubt, from the comparison of its very peculiar dark colouring and characteristic "lustre" with that of the flints from the stone-bed at Whitlingham (nearly all of which are fractured and of large average size, not "pebbles"), where it was found, that it came out of that bed. The bed rests on the chalk. Above it there is light yellow-brown Norwich Crag with shells; above that we have paler coloured mid-glacial sands, thirty feet thick. The flints in the sands are totally unlike those of the stone-bed in colour, lustre and size. They are small, unbroken, water-worn pebbles. The stone-bed flints cannot be confused with the flints of any of the other horizons exposed in the Whitlingham pit. Geologists may have more to say hereafter as to the exact age of the Norwich Crag and of the Red Crag, but at present there is no reason to doubt that the stone-bed below the Norwich Crag resting on the chalk and containing teeth and bones of *Mastodon arvernensis* is of Pliocene age, and that the Norwich test specimen of the rostro-carinate type, having formed part of that bed, is not later in age than Pliocene, though it may be earlier.

The age of the remarkable Irish rostro-carinate flint implement which I received from Mr. W. G. Knowles, and have sketched in Text Figs. 9 to 14, is far from being well-ascertained. The implement is one of a very large number which have been found in a raised beach near Larne (Belfast). This one comes from the Island Macgee. The raised beach is from 20 to 25 feet above the present high-water mark and several implements were taken by Mr. W. G. Knowles himself from various depths in the undisturbed gravel. An account of this "raised beach" by Mr. Knowles is shortly to be published. I will only say here that there is plenty of chalk-containing flints in the neighbourhood of Larne, and that whatever may be the age of the deposition of the raised beach, some or all of the implements or other objects found in it may be of much greater antiquity than the date of deposition of the beach. It appears, then, that the determination of the probable age of the remarkable rostro-carinate from Island Macgee, figured in the Text Figs 9 to 14, is one requiring careful study by geologists. For my present purpose, namely that of establishing the existence of a definite type of rostro-carinate flint implement, of which the Norwich test specimen derived from the stone-bed below the Norwich Crag is an example, the precise age of the Macgee Island specimen is a matter of indifference.

EXPLANATION OF PLATES I, II AND III.

Illustrating Sir Ray Lankester's memoir entitled "Description of the Test Specimen of the Rostro-Carinate Industry found beneath the Norwich Crag."

All the figures are of the size of nature and are reproduced by process from photographs of the Norwich test specimen—excepting Figs. 2, 6 and 9, which are taken from a plaster cast of the specimen used in order to avoid the effect of colour and glaze in the attempt to portray form and sculpturing of the surface.

FIG. 1.—Dorsal view of the specimen—showing well the dorsal plane with its comminuted marginal arête, the much disintegrated keel or "carina" and the main "shaping flakings" of the right and left sides.

FIG. 2.—Similar view of a plaster cast of the specimen.

FIG. 3.—Ventral view of the specimen—showing the ventral plane formed by one flat fracture.

FIGS. 4 and 5.—Two views of the left side of the specimen—both in absolute profile—but with different illumination.

FIG. 6.—A similar view of the plaster cast.

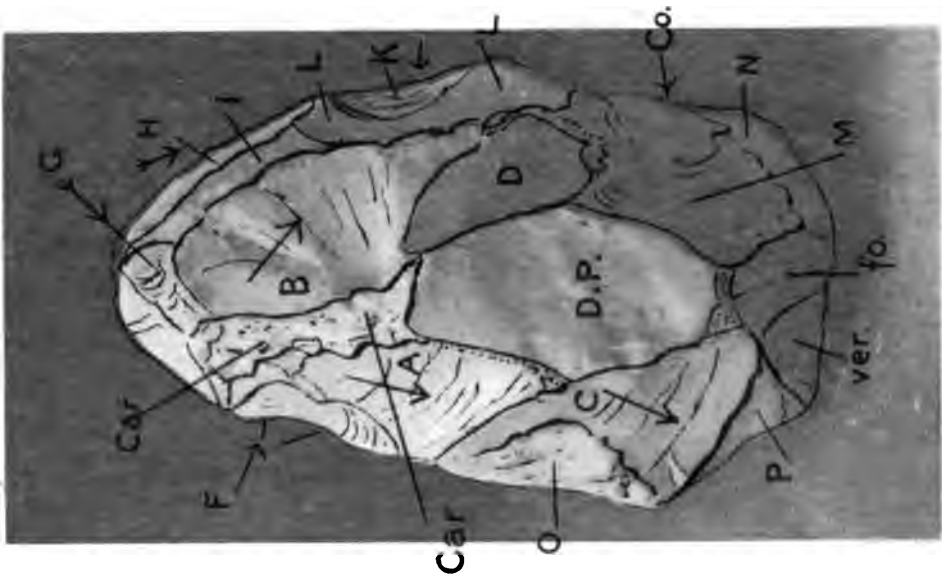
FIGS. 7 and 8.—Two views of the right side of the specimen—both in absolute profile—but with different illumination.

FIG. 9.—A similar view of the plaster cast.

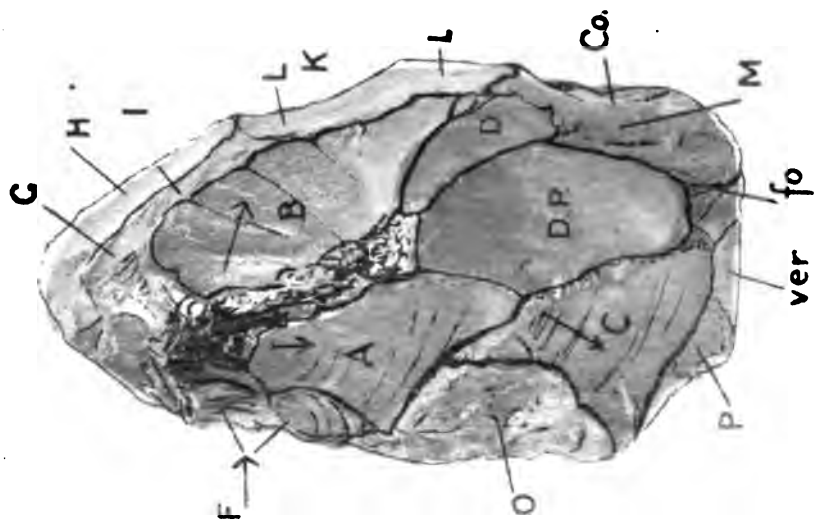
The lettering on the tracings printed on transparent paper is explained on pp. 8 and 10. The arrows indicate the direction of the blows which have produced the "flakings" in connection with them.



FIG. 3.



三



A ROSA-RO-CARINATE 15:1MENT FROM BENEATH THE NORWICH CRAG.

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Illustrating Sir Ray Lankester's memoir entitled "Description of the Test Specimen of the Rostro-Carinate Industry found beneath the Norwich Crag."

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The lettering on the testings printed on transparent paper—explained on p. 8 and 10. The arrows indicate the direction of the blow which have produced the "flakings" in connection with them.

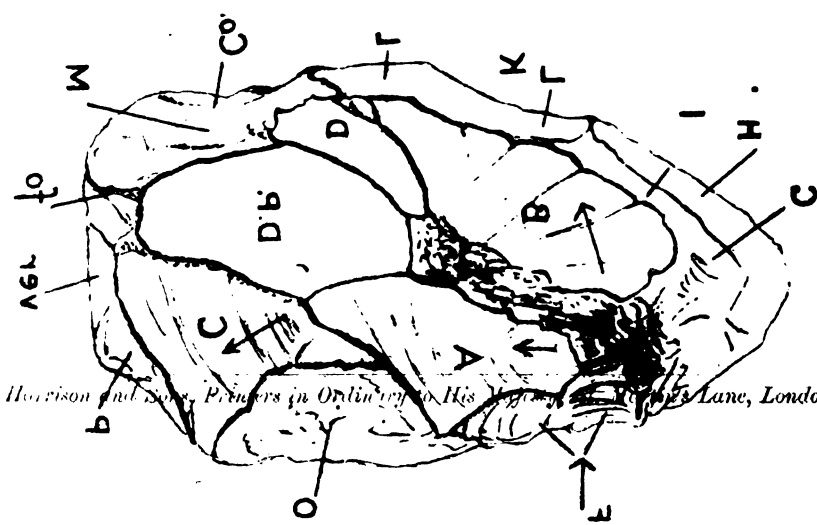
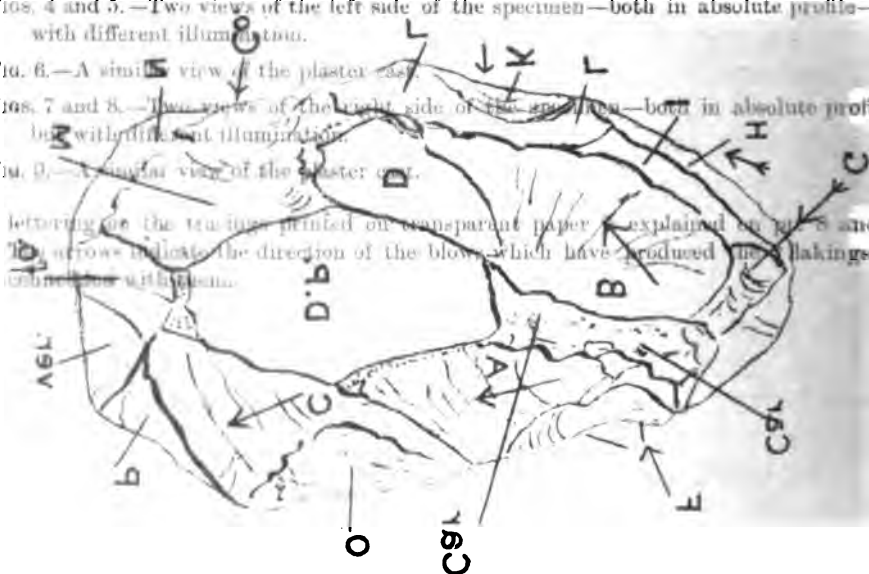




FIG. 1.

E. Ray Lankester direxit.



FIG. 2.

A ROSTRO-CARINATE IMPLEMENT FROM BENEATH THE NORWICH CRAG.



FIG. 3.

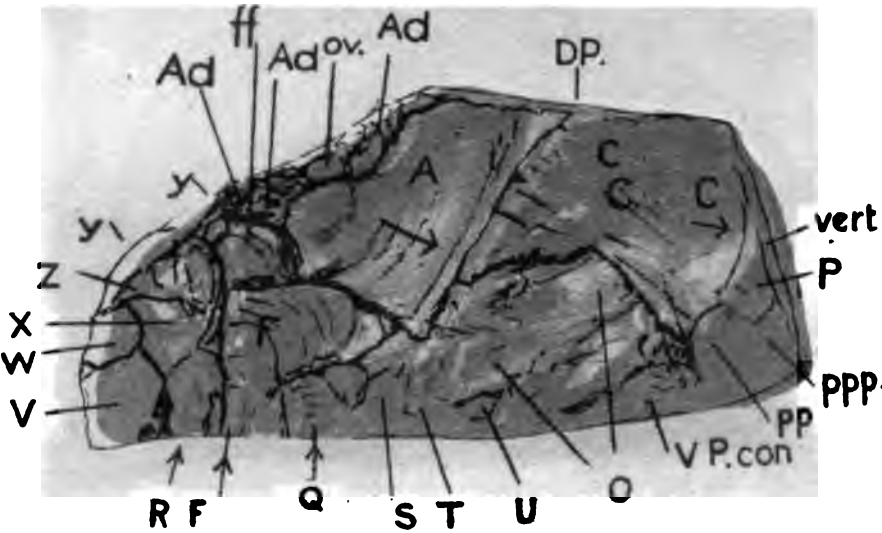
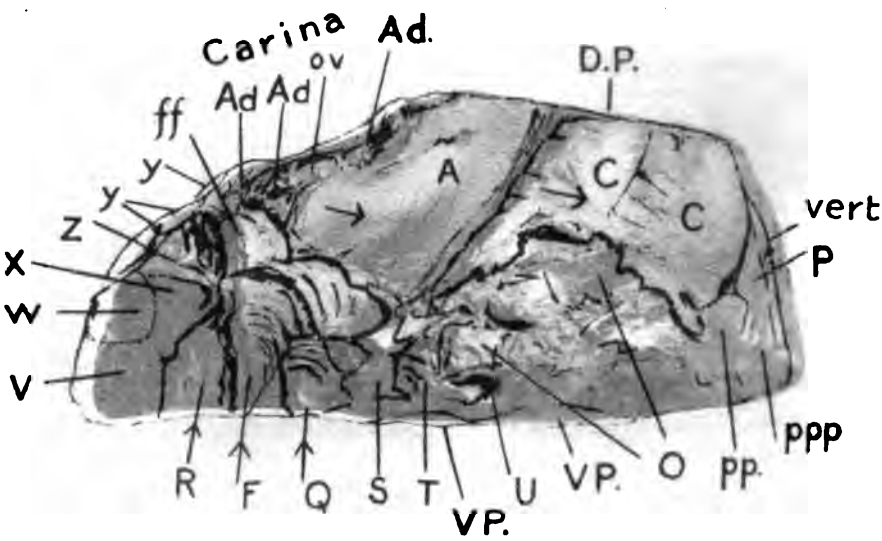


FIG. 5.

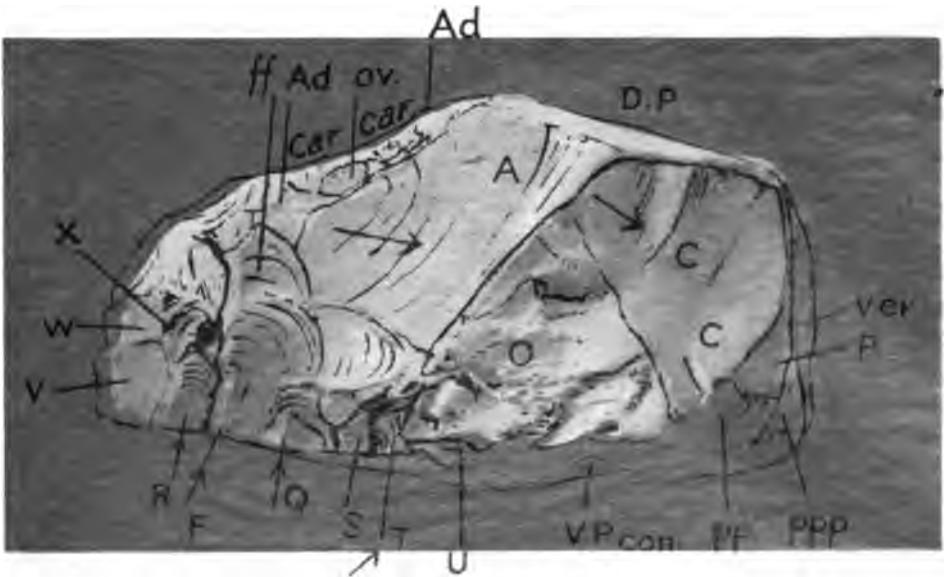


FIG. 6.

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A ROSTRO-CARINATE IMPLEMENT FROM BENEATH
THE NORWICH CRAG.

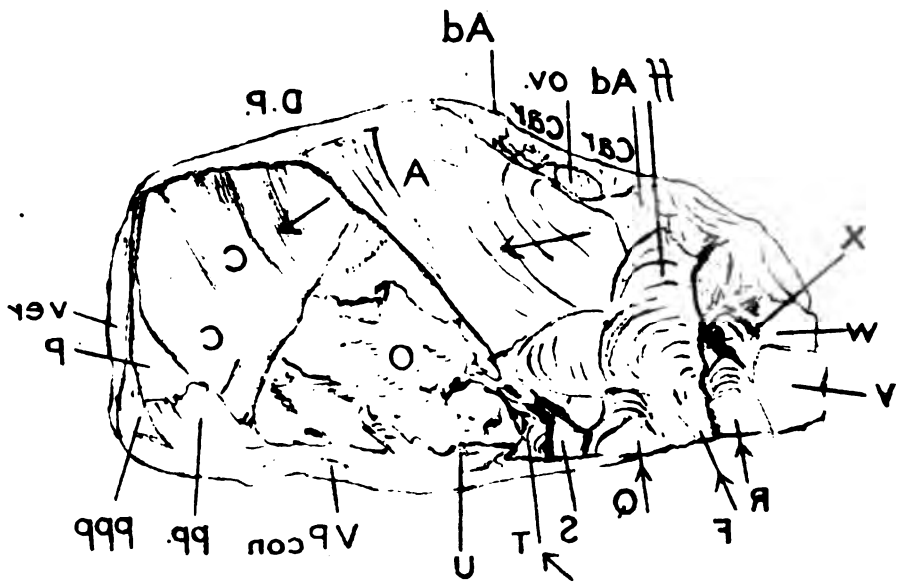
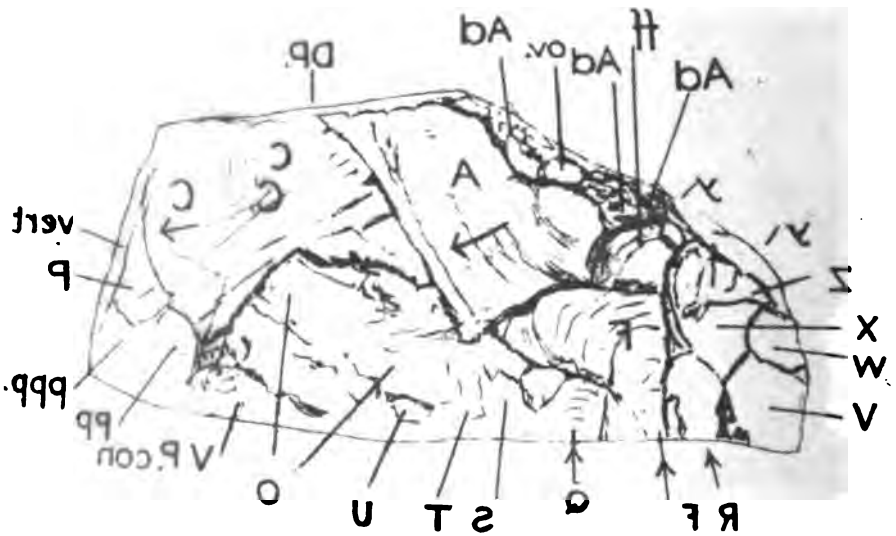
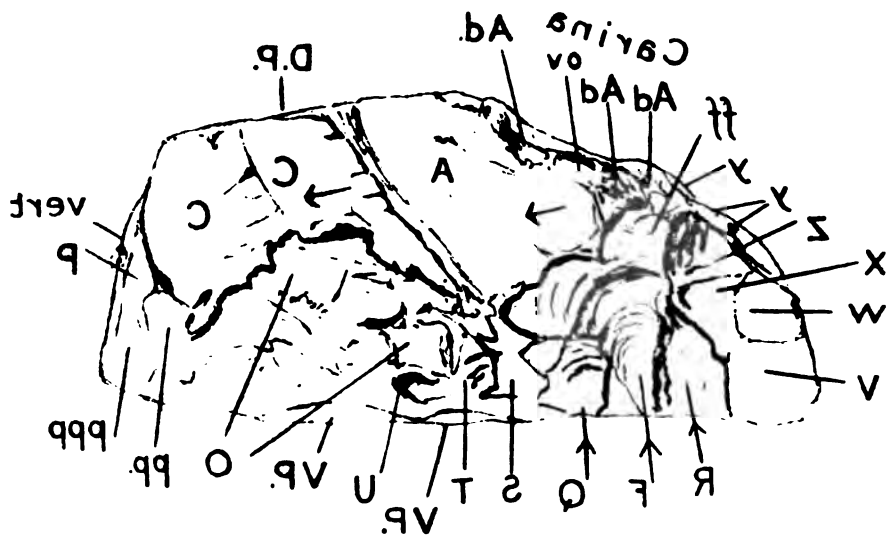




FIG. 4.



FIG. 5.

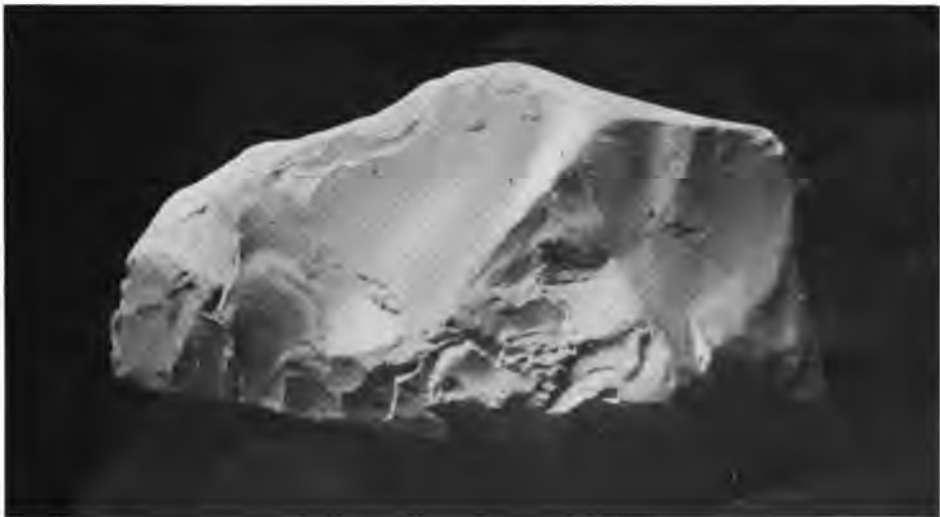


FIG. 6.

E. Ray Lankester direxit.

A ROSTRO-CARINATE IMPLEMENT FROM BENEATH
THE NORWICH CRAG.

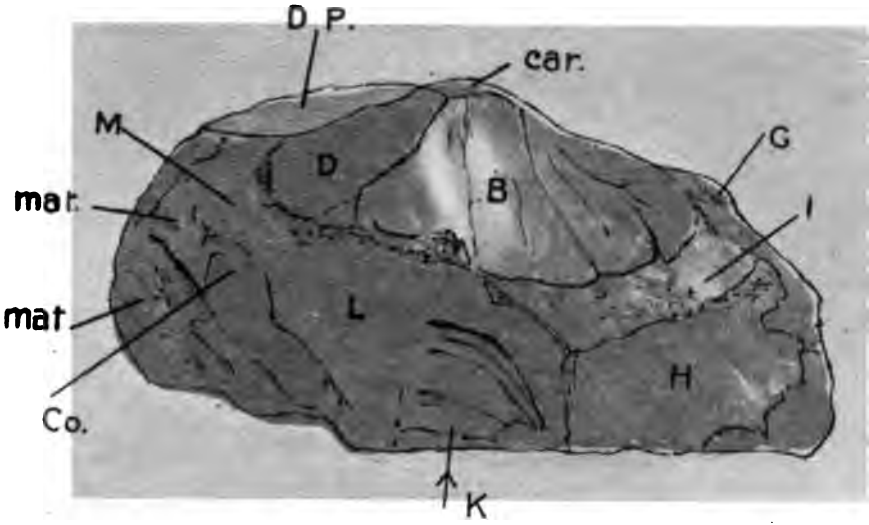


FIG. 7

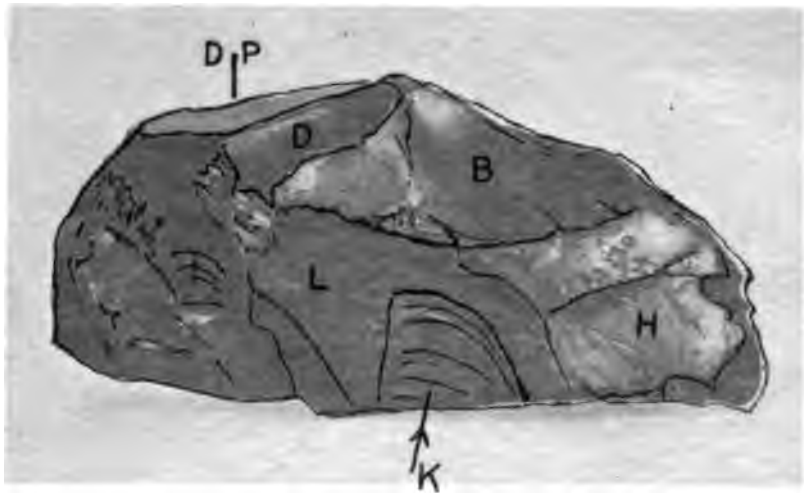


FIG. 8

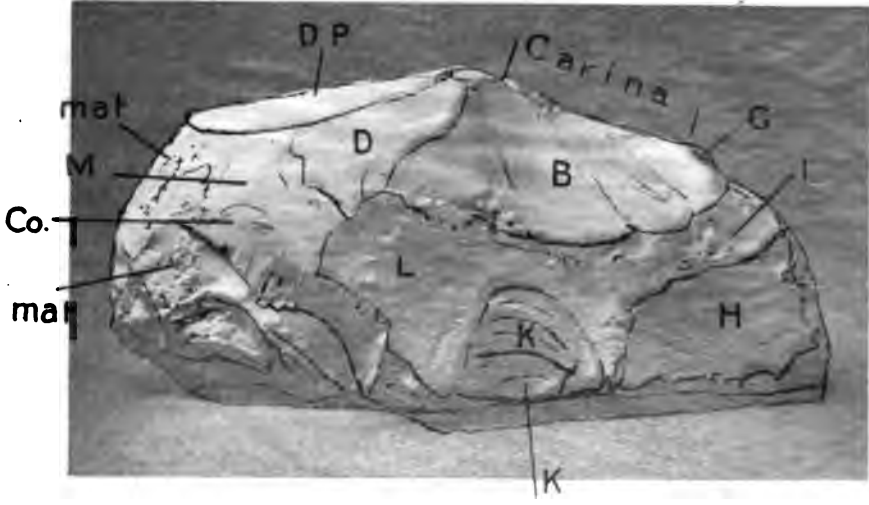


FIG. 9

E. Ray Lankester direct.

A ROSTRO-CARINATE IMPLEMENT FROM BENEATH
THE NORWICH CRAG.

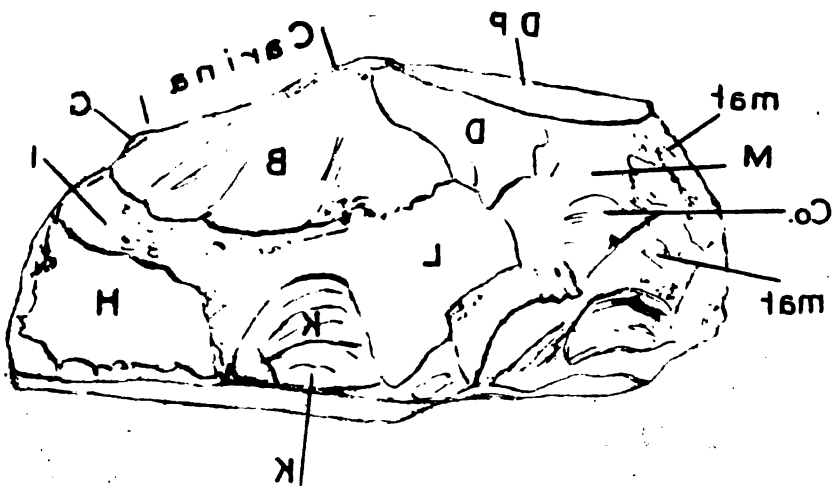
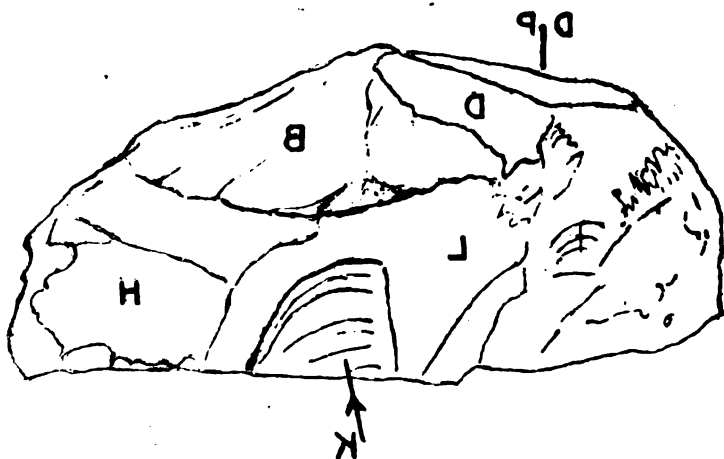
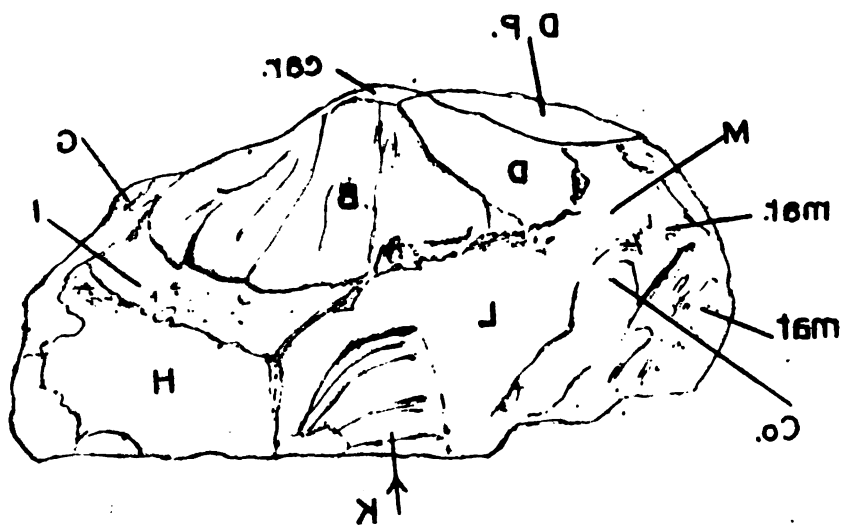




FIG. 7



FIG. 8.



FIG. 9.

E. Ray Lankester direxit.

A ROSTRO-CARINATE IMPLEMENT FROM BENEATH
THE NORWICH CRAG.

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PUBLISHED BY THE

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7, BEDFORD SQUARE, W.

1901

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5. The appointment of Committees to conduct special investigations, as occasion offers, in the various branches of Anthropology.
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MEETINGS DURING THE SESSION 1901-2

MEETING (VOLUME)	DATE	TIME	PLACE	NUMBER
1. GENERAL MEETING	1901	10.00	11	
2. GENERAL MEETING	1902	10.00	12	
3. GENERAL MEETING	1903	10.00	13	
4. GENERAL MEETING	1904	10.00	14	
5. GENERAL MEETING	1905	10.00	15	

Business was conducted at 10.00. Reading of Papers continued at 11.00.

Each Fellow has the privilege of introducing two friends (either as Fellows or as Associates) to the Annual Meeting.

MEMBERSHIP LIST

The Council will meet at 10.00 on the day of the Annual Meeting.

Report from the Registrar regarding the Election of Fellows

The Registrar has the honor to inform the Council that the following names have been proposed for election to the Institute of Anthropology, and that the Council has the honor to receive the same.

The Council has the honor to receive the same, and to recommend that the same be elected to the Institute of Anthropology.

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